

What *the* Philadelphia Conference Means

B'nai B'rith Magazine

Volume XL, No. 1



OCTOBER, 1925

Lengthening *the* Horns of Moses

By Joel Blau

Lilien—*The* Skilled Workman

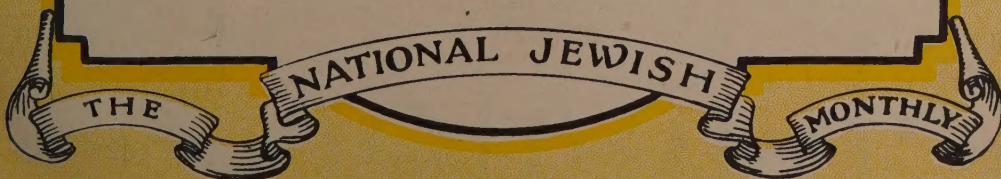
By Joseph Zolin

Why Did Chopin Hate *the* Jews

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The Bible in American Literature

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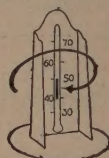
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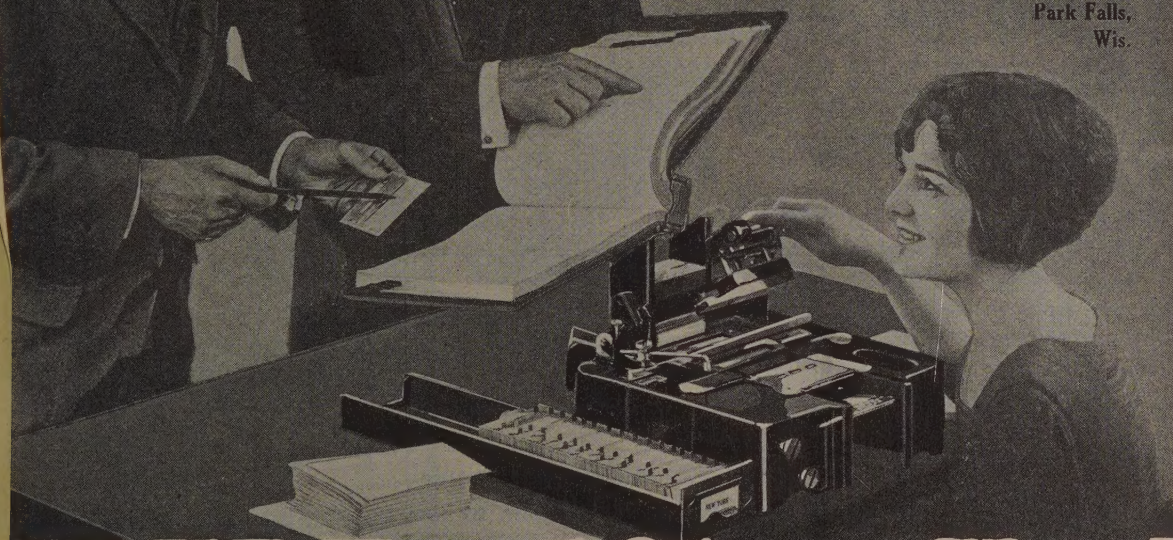
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bringing about that greater harmony which does not distinguish between race or religion. Our advertisers help bring about this greater harmony by advertising in the magazine. They deserve and we feel certain they will receive your support. *Kindly see that they get it.*

JOSEPH ZOLIN, a new name to B'NAI B'RITH MAGAZINE readers, is a Ph. D. from Heidelberg University. For twenty-three years he was principal of a preparatory school in Germany, in the meantime contributing occasional articles to the German and Jewish press. He is a linguist Hebrew scholar and ordained rabbi. In Germany, Dr. Zolin came in intimate contact with the rising school of Jewish artists to whom he refers in his present article on Lilien, and has long been familiar with their work. Dr. Zolin has come to this country only recently.

DR. YAKIR BEHAR, two of whose scholarly book reviews appear in "The Printed Page," is a native of Adrianople, whose residence in Constantinople dates from the third month of his life. In 1913 he received the degree of economics, statistics and law at Venice and subsequently taught these subjects in Constantinople high schools, Turkish institutes and Italian and B'nai B'rith secondary schools. His text books have been published in French, Italian and Turkish and his treatise on Turkish finances is considered authoritative. He is a contributor to various magazines on economic and juridic subjects, has been honored by being sent on educational missions abroad, has founded social and economic

institutions, founded the B'nai B'rith and auxiliary lodges, is chief editor of *The Hamnorah*, is secretary of District No. 11 of the B'nai B'rith and was delegate for the Orient at the last convention of the Constitution Grand Lodge.

L EON SPITZ is rabbi of Congregation B'nai Jacob, New Haven,

tracing Jewish influence in the literature of America and other countries.

YOSSEF GAER, the second installment of whose novel of Bessarabian life appears in this issue, is a free-lance journalist and poet. Born in a little town similar to the Yanovke of his novel, twenty-eight years ago, he came to this country in his youth, attended Wesley College, the University of Minnesota and the University of Southern California, went to New York and has since been one of the editors of *Four*, an experimental poetry magazine.

JOEL BLAU, a favorite with readers of the B'NAI B'RITH MAGAZINE, is one of America's leading rabbi-journalists. He is rabbi of Congregation Peni El of New York, runs a syndicated "column" and writes for both American and Jewish-American periodicals. He is author of "The Wonder of Life."

A. A. ROBACK is a member of the department of psychology of Harvard University, who, in spite of his youth, has already contributed voluminously

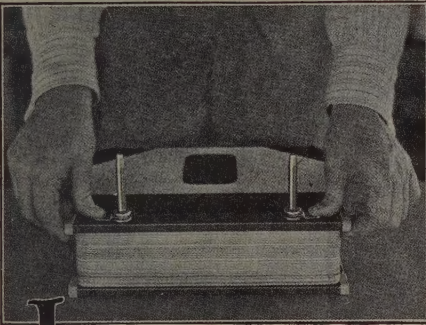
to the literature of psychology. He is the author of "Psychology," "Behaviorism and Psychology," "The Interference of Will-Impulses," "The Psychology of Confession," "Roback Mentality Tests for Superior Adults" and nearly a thousand articles on miscellaneous subjects.

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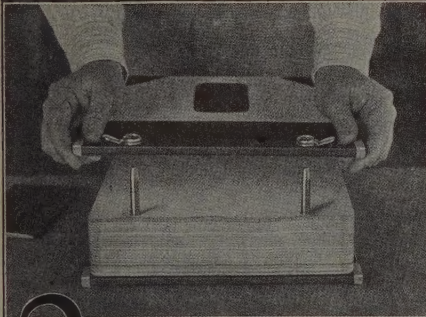
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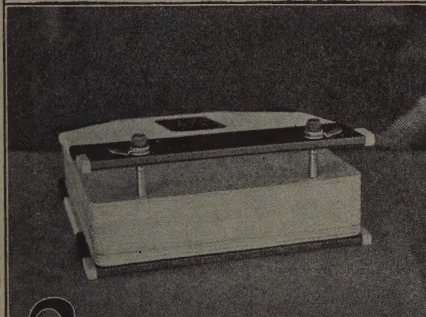
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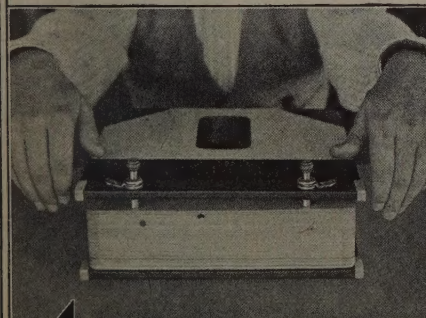
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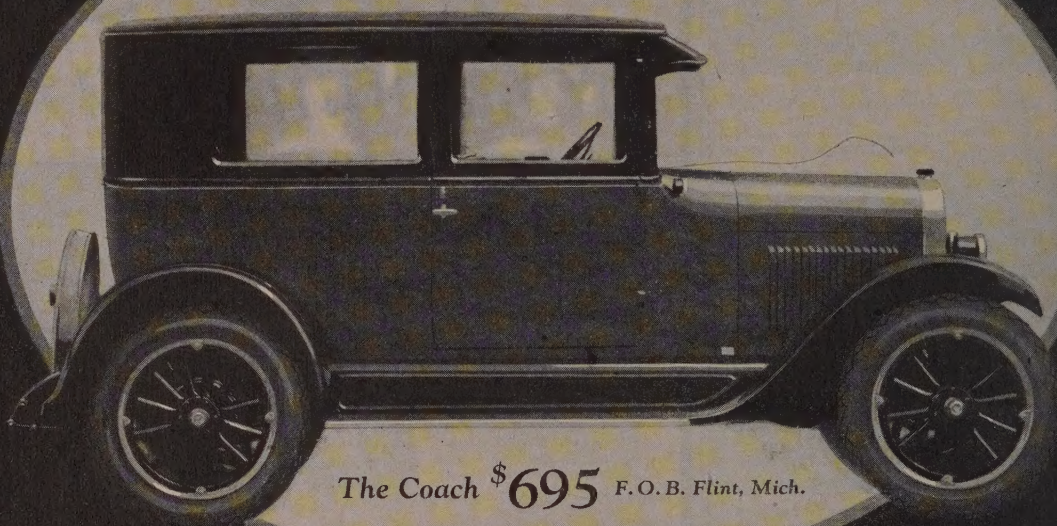
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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XL

OCTOBER, 1925

NUMBER 1

What the Philadelphia Conference Means

IT used to be said that thirteen Jews cast on a desert island would immediately form thirteen separate kinds of government. The Philadelphia Conference forever shattered that jest. We now know that if one of the thirteen was David Brown, they would start a drive.

Incidentally the conference answered another important question:

What would happen if an irresistible force encountered an immovable object. The answer is: They would call in Joseph Baroness.

Seven-hundred-fifty men, representing every shade of opinion in American Jewry, do not lightly forget differences of principle to work for a common cause. Why did these leaders bury their differences and unite to raise \$15,000,000 for the Overseas Chest?

"The Jews are a people for whom miracles have been worked and I was confident that the miracle of unity would be worked in this conference," was the explanation of David Brown. Yet what brought about this miracle?

Mr. Brown, dynamic and eloquent, addressing these leaders of Jewry, had outlined the plan for the drive. Scarcely five months before this plan had been little more than a dream in his mind. In the intervening time he had traveled the length and breadth of the country, interviewed leaders, spoken before groups, addressed meetings; he had explained this dream of his, had argued about it and pled for its realization. Everywhere he had persistently forged that miracle in Jewish life—a united opinion. Yet his burning words did not bring the miracle.

Now Dr. Rosen is reading his report—the essence of his devotion to the

settlement of the Jews of Russia on the land. The arguments are adroit, statistical information overwhelming.

Rosenwald, whose benefactions have made him the prince of philanthropists as well as of merchants, is instantly on his feet, announcing his tremendous contribution of \$1,000,000.

There is a tumult of applause. But the miracle has not yet come. Doubts, fears, baffled hopes press for outlet and burst forth. De Haas, fearing that mass colonization is a perilous undertaking and one inimical to the settlement of Palestine, voices his protest. It is a struggle of different ideals, different visions.

The Zionist leader's counsel to postpone action, until the question of Russian colonization can be investigated, is followed by the brilliant address of Stephen Wise; then the masterly argument of Louis Marshall. There is dissension. Turmoil. Charges and countercharges fly back and forth. Then, when it seems as if the conference is hopelessly split, comes Baroness' proposal of arbitration.

THE specific questions on which compromise is sought are two: Shall mass colonization be undertaken in Russia, as against the former policy of reconstructive relief—a question comprising a host of minor questions—political, economic, social, religious. The second question concerns recognition of the importance of Jewish settlement in Palestine. The differences are deep, fundamental.

Yet out of this dissension comes the miracle of unity. It takes less than an hour. Marshall's dramatic announcement that a compromise has been effected indicates that the lion has lain down with the lamb—with the lamb in-

side, to paraphrase Rabbi Wise, and with only a few bits of lamb remaining indigestible.

CARL Sherman, sole dissenter on the committee on arbitration, declares: "I came here firm in my conviction, but willing to learn, that mass colonization in Russia was dangerous to the Jewish cause throughout the world. I read Dr. Rosen's report; I listened to Mr. Marshall; and I have not been switched. I do not believe that the resolution that was submitted deviates from the Rosen report in one iota. I believe that it is still intended to spend eight or nine million dollars upon a mass colonization plan. To that I was opposed." De Haas, still unconvinced, seconds this objection. But they are the only two voices of dissent.

The new resolution, Marshall tells the delegates, means that the project is to be merely a continuation and extension of work already begun—no new or untried experiment. And as he reads the resolution, one hears expressed the hope that "Jews of America will always give adequately and generously" to Palestine.

Rabbi Wise, former leader of the opposition, now reconciled, explains that the term "colonization" has been stressed unwisely. "... there is to be no new 'Exodus' in Russia. That, too, must be banished from the terminology of the J. D. C."

The original project remains unchanged. The clash of opinions has changed to a clash of terminologies—and then to a rewriting of the original formula in phrases acceptable to all. The thirteen jarring sects have become one. The miracle has occurred.

Progress of Events

David Brown, Ben B'rith—An Appeal to American Jewry—The Feast of Tabernacles—A Foundation for War

David Brown—Ben B'rith

THE genius of the Philadelphia convention was, of course, David Brown. Last May he had come from Russia with his dream. The conference was its consummation. Dynamic, eloquent, he impressed the leaders of American Jewry with the force of his personality.

This Ben B'rith, in a recent interview, said:

"I arrived in this country on the 30th of May, after being away for nine months. I started from Detroit, covered all America west of Detroit and engaged in presenting to the Jews of this country, three organizations — the Jewish Theological Seminary, the Union of American Hebrew Congregations and the Hebrew Union College, and the Keren Hayesod. I insisted in every city in which I made my appearance that the three groups of Jews should get together. In many of the cities it was the first time in their history that groups representing the orthodox, the reformed and the super-reformed had been together in the same room."

In this way David Brown gave actual life to the B'nai B'rith motto: "All Israel are brethren." In fact nothing Jewish is alien to him. An appreciation of him by a fellow Ben B'rith indicates the position he holds in the affections of his lodge brothers:

"BELOVED in his own lodge, he is equally popular in B'nai B'rith circles throughout the country, and he has addressed many lodge meetings during his many tours of the United States. That he holds no office in Detroit lodge is due solely to the fact that, being away from home so much, because of his many humanitarian efforts, he has had to decline the honors which his lodge brethren have on many occasions expressed a desire to extend to him. But though he is just a private in the ranks, he is a noble exemplar of "Benevolence, Brotherly Love and Harmony."

Appeal to American Jewry

DAVID Brown's appeal, issued at the close of the convention, is stirring:

"To the Jews of America, in accordance with their mandate, I pledge myself anew that every day, every hour, I will devote myself entirely and completely in order to bring our effort



David Brown—Ben B'rith

to success. A united American Israel is preparing to answer the call of our suffering brethren overseas. The call will be answered in even more magnificent fashion than ever before in the history of the Jewish people.

"From every standpoint the Philadelphia conference was an unprecedented success, unrivalled in the history of American Judaism. Out of it has come a united Jewry. Every section of the Jewish population of this country has been welded into one solid working body for the good of the Jewish people.

"The great discussion which preceded the conference, the thousand and one pros and cons that were expressed in the Jewish press, in scores of meetings and in conferences, this great debate which enlisted and held the interest

of every thinking man and woman in American Israel, which preceded the conference, concentrated more attention on this gathering than on any other gathering ever held by the Jews of this country.

"Not even when the debate was at its height, and when the conference hall rang with the eloquence of the contending forces, was there the slightest doubt in my mind that in the end the great cause would be attained. The Jews are a people for whom miracles have been worked, and I was confident that the miracle of unity would be worked in this conference. And so it happened. Out of the great storm came peace. Out of the great contention came harmony—a harmony of determination, of a will to respond—a harmony of realization of a great duty that lies before the Jewish people of this country, of responding to the cry of our brethren abroad to help them to help themselves.

"And, now, the work goes forward—the Jewish people having ratified our proposal, the assemblage having risen and pledged itself to work for the success of this campaign — a thousand hands are outstretched for work to do. Already my desk is overlaid with letters and telegrams from leaders of Jewish communities all over the United States, signifying that they are ready to carry out instructions, to follow our lead and to work without stint and without flagging until the \$15,000,000 that this campaign seeks to raise is actually in hand."

The Feast of Tabernacles

FIFTEEN days of *Tishri* have passed, and it is now the fifth day following *Yom Kippur*. The chaff rises from the threshing floor and the fragrance of new wine ascends from the press. The baskets of heaped fruit glow in the sun, and the thick-leaved branches of olive, palm and willow glisten on the walls of the *Succah*.

A cold wind sweeps the stubble fields, and the breath of autumn is upon the land. Yet beneath the rustling branches of the Israelite's booth, all is well.

The husbandman has offered up the first of his fruits, he has obeyed the law and the Lord has blessed him.

Rejoice! It is the Feast of Tabernacles, the time for giving thanks to the God of the harvest, the same God who led His children out of the land of bondage.

"Ye shall dwell in booths seven days, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt."

The pious Jew reads and is thankful.

* * *

THE seventh day of the festival has come—the *Simchath Torah*. The Holy days are at an end—the days of solemn meditation, of atonement and of thanksgiving. Each Sabbath a portion of the Pentateuch has been read. Now the reading has come to an end—and to a new beginning. For the Torah is eternal. Each year it must be read through—and begun again—in endless cycles through the centuries.

Around the purple-covered altar the scroll of the laws is borne triumphantly, the worshippers following in joyous processions, chanting hymns and hosannas.

The pious Jew rejoices over the eternal Law.

A "Foundation" for War

ANDREW CARNEGIE, whose wealth was enormously augmented by warfare and who left ten million dollars to bring about world peace, may yet prove the cause of our next war. In fact, if that commonplace of military prophecy—the coming war with Japan—proves correct, the rumbling of that conflict has already been heard, in the protest of the Japanese against the Johnson immigration bill and its assertion of Nordic supremacy.

What had the iron master, whose ancestry was Celtic, to do with any theory of Nordic supremacy, with the passage of the quota law or with that last argument of nations which he (having amassed his fortune) so hated? Edward F. McSweeney, former assistant commissioner of immigration, writing in *Columbia*, supplies the answers.

"The 1924 immigration law," says Mr. McSweeney, "is based fundamentally on the theory that certain racial groups, especially the Jews, Italians and Japanese, are 'inferior,' the evidence to this end being worked up by paid agents of the *Carnegie Endowment for International Peace*. . . . Paid

agents of the *Carnegie organization*, having secured appointments as unpaid officials of the United States government departments, being in the government service, under these conditions and while under the pay of the Carnegie endowment and with its powerful backing, were thus enabled to work out the law passed in 1924 for the immigration committees of Congress."

Mr. McSweeney's evidence is comprehensive. The Carnegie endowment, under its imprint, published and distributed in the early part of 1924 a document giving its agents arguments for the law subsequently passed. The principal officials of the endowment admit responsibility for the law. And when Mr. McSweeney asked the Commissioner of Immigration of the port of New York for his authority for a sweeping endorsement of the immigration law, he was referred to the Congressional committees on immigration, which, in turn, referred him to the Carnegie endowment.

Where did the Carnegie Foundation get its information? Says Mr. McSweeney: "The alleged statistics on which the law of 1924 is based do not exist in fact; are built on carefully made and skilfully spread falsehoods and prejudices." The facts, according to this same authority, are briefly these:

The first Congress of the United States authorized President Washington to prepare a census of population as a basis for apportioning representation in Congress, and the first enumeration was accordingly made under direction of Thomas Jefferson, then Secretary of State. This census, however, gave no information excepting the total number of males under and over sixteen years living in the United States, the number of females married and single, and the number of blacks free and slave. In fact, not until the establishment of the immigration bureau in the early nineties, was a real attempt made to gather immigration statistics.

In 1906, a "rider" inserted in a sundry civil appropriation bill authorized the director of the census to publish the names of the heads of families returned at the first census. Director North, however, in publishing his report three years later, took it upon himself to interpret these names as indicative of racial origin,—and showed that 90 per cent of the Colonials were English.

This he did in spite of the fact that the Jefferson report did not differentiate according to races, in spite of the fact that the Jefferson statistics had

been gathered on irregular bits of paper (except in Massachusetts) and were, therefore, almost impossible to collate, and in spite of the fact that the British, in occupying Washington during the War of 1812, had destroyed the schedules for Delaware, Georgia, Kentucky, New Jersey, Tennessee and Virginia.

But, in addition to this dubious foundation for his estimate, North appears to have even juggled his own figures. O'Brien, in his "Hidden Phase of American History," for instance, lists more soldiers by the name of O'Brien who had enlisted in the Revolutionary Army from certain states than North gives by that name for the entire population of these same states! In differentiating immigrants from North Ireland and the Free State, North either drew largely upon his imagination—as there is no evidence on which one could possibly base an estimate—or upon his anti-Catholic prejudices. Yet, to give appearance of accuracy, the racial proportions appear—not as guesses—but in meticulous fractional percentages.

Following the North report, came articles in the *English Speaking World* by "three professors of Columbia University, headed by Professor Muzzey" and based on the North statistics. Next came articles in the *World's Work*, based on the same authority. And finally the Carnegie Foundation representatives appeared before the Congressional committees on immigration arguing on the same figures.

Inasmuch as the present immigration quotas are merely temporary, the Carnegie Foundation is wasting no time. In July, 1927, three members of the President's cabinet are to decide the "national origins" of the population in 1920—as a basis for fixing new quotas. In the interim the Carnegie Foundation, which has already fabricated arguments and statistics to show the preponderance of Protestant Irish over Catholic Irish in the colonies, is busily fabricating fresh figures and fresh arguments. Japan and Italy, seeking outlets for their steadily increasing populations, have promptly expressed their displeasure at the 1924 law—Japan in terms that are unmistakable. If the Carnegie Foundation triumphs again in 1927, and another Japanese official commits *hari kari*, this time before the American embassy—and the American fleet embarks on another "problem" attack on the defenses of Hawaii—the Carnegie mills may once more beat the plowshares of peace into the projectiles of war.

A Cross-Section of American Jewish News of the Month

Philanthropy



THE outstanding contribution of the month was Julius Rosenwald's pledge of \$1,000,000 to the \$15,000,000 Overseas Chest. Mr. Rosenwald has become accustomed to "saying it with millions." This time the donor specifically asked that the money be used for the colonization of Russian Jews on the land. . . .

. . . Mr. Rosenwald's gift was promptly met by Felix M. Warburg, who, having already subscribed \$500,000 to the University of Palestine, \$100,000 to the Palestine Economic Corporation, and \$100,000 toward the colonization project, agreed to give an additional \$300,000—bringing his total gifts to Jewish causes to \$1,000,000, and to the Overseas Chest alone to \$400,000. . . .

. . . Expenditures of the Joint Distribution Committee in Palestine during the past ten years amount to nearly \$7,000,000 according to Felix M. Warburg, chairman. The money was spent for various philanthropies, including schools, hospitals and reconstruction. . . .

. . . Mrs. Henry Moskowitz, political advisor of Governor Alfred Smith and well-known social worker, has accepted appointment to the advisory board of the guardian fund of the O.R.T. Her career includes work among children with the Educational Alliance of New York, directorship of the Council of Jewish Women, management of the labor department of Dress and Waist Manufacturers' Association and secretaryship of Governor Smith's Reconstruction Committee and of his Labor Board. Her talent is evidently a family monopoly, as Mr. Moskowitz is chairman of the O.R.T. Reconstruction Fund. . . .

. . . Over-crowding of the hospital of the Jewish Consumptive Relief Society of Denver forced authorities to convert their synagogue into a hospital ward. The normal capacity of 250 beds, already stretched to provide for 290, proved inadequate for September's influx of patients and the Holy Scrolls were installed in the basement of the

main medical building, where services are now held. The society is attempting to raise \$1,000,000 for new hospital buildings. . . .

. . . Louis Bamburger, whose gift of more than \$500,00 made possible the opening of the Newark, N. J., Museum, will be immortalized in bronze. The museum trustees commissioned a sculptor to cast a plaque bearing Mr. Bamburger's portrait and ordered Medals of bronze, silver and gold, bearing the philanthropist's likeness, to be distributed. . . .

. . . When the United Jewish Charities of Worcester, Massachusetts, met to consider means of paying off a \$12,000 mortgage on its two buildings, a non-Jew, Theodore T. Ellis, editor and publisher of the Worcester *Telegram and Gazette*, who had come as a guest, pledged \$6,000—the largest individual gift ever made to a Jewish cause in the city. . . .

Social Welfare



DAVID A. BROWN will head the board of finance, made up of nationally prominent business executives, which is to place the work of the Union of American Hebrew Congregations on a sound financial basis. The Union supports the Hebrew Union Colleges and brings opportunity for Jewish education and worship to many places. . . .

. . . The National Council of Jewish Women is rapidly becoming international in scope. Its latest offshoot is the National Council of Jewish Women of the Kingdom of the Croats, Serbs and Slovenes. In the meantime, the New South Wales Council plans expansion to include the larger centers of Australia. In this country a nationwide campaign to encourage naturalization among the foreign-born was announced by Florina Lasker of the Council. Her program includes the formation of classes in English and citizenship and of bureaus of advice on naturalization problems. . . .

. . . Members of the B'nai B'rith, are taking prominent part in the establishment of a school for Jewish studies in San Francisco. Rabbi Jacob

Nieto is president of the Board, which includes Dr. Rudolph I. Coffee. . . .

. . . Fords for Palestinians, including Ford tractors for *chalutzim*, may become a reality, if the plans of the publisher of the *Dearborn Independent* work out. He has concluded an agreement with the Turkish government for the erection of a factory in Turkey to supply the Middle and Near East trade. There is no truth in the report that Henry Ford refuses to take money from Semites. . . .

. . . A smaller percentage of Jews commit suicide than of Protestants or Catholics, according to a writer in the *New York Times*. The rate per 100,000 for Protestant Saxony is 35; for Catholic Italy, 9; for Jews somewhat less. Most of the suicides are city dwellers and "intellectuals," the Jews, in whom "the modern spirit of despair is lacking," apparently proving an exception to the rule. . . .

. . . Two Jews were signally honored at the first International Child Welfare Congress at Geneva, Switzerland. The work of the New York Child Welfare Board and the pure milk crusade of Nathan Straus were praised, while Miss Sophie Irene Loeb, who appealed for world-wide adoption of a program for aiding children in the home, was greeted by an ovation. . . .

. . . A collapsible *succah* is the latest aid to the observance of Jewish ritual. It is made of canvas, can be erected in thirty minutes and is being manufactured for distribution by the Union of Orthodox Jewish Congregations of America. The collapsible *succah* is a fitting contribution to our kitchenette in-a-door-bed civilization. . . .



. . . Further devices to make the practice of orthodox Judaism easy, include the placing of Jewish prayer books on ocean liners and the installation of kosher kitchens and dining halls. Rabbi Max Drob, chairman of the committee on religious observance of the United Synagogue of America, is negotiating with all trans-atlantic steamship companies to put these innovations into effect. . . .

... The Union of Orthodox Jewish Congregations, in addition, has induced a large biscuit manufacturer to manufacture biscuits and crackers in strict conformity with the dietary laws; a chocolate manufacturer to put out a chocolate that is *kosher* for Passover; a creamery to put out a butter which satisfies all ritual requirements; and a gum company to market a strictly *kosher* chewing gum. This last will prove a boon to many who lead otherwise *kosher* lives. . . .

... The use of wine in rituals, the segregation of men and women at services, stricter inspection of *kosher* slaughter houses and *mazoth* factories, introduction of the five-day week, the licensing of *mohelim* and a return to ancient Jewish institutionalism were advocated in resolutions adopted by the *Keneseth Harabonim*, Assembly of Orthodox Rabbis, who convened at Lackawaxen, Pennsylvania. . . .

Immigration

IMMIGRATION of Jews to the United States during the fiscal year ending June, 1925, fell off four-fifths since 1924, according to Bureau of Immigration statistics. In 1924, there were 49,989 Jewish immigrants; in 1925 there were 10,292 immigrants, and 2,945 non-immigrant entrants. Of these, 1,679 were from Poland and 818 from Russia. Jews occupy eighth place in number entering and in number debarred. . . .



... President Coolidge, however, once more gave assurance that the immigration problem would be met. He included it among the four major problems in

his program for the coming year, in a recent interview with Senator James E. Watson of Indiana. . . .

... A review of the preceding year, issued by Isaac L. Asofsky, general manager of the HIAS, describes the new immigration law as "a thunderbolt" which hit thousands of Jews, in possession of passports and American visas. Unable to enter America or to return to their homes, they remained dispersed in various countries under the latters' sufferance, where a commission found them worse off than at any previous time in the forty years' history of the HIAS. The need was desperate in Europe, Cuba and, with the shutting off of immigration, Canada. HIAS

transmitted nearly \$3,000,000 to relatives of American Jews abroad while 200,000 applicants came to the New York headquarters for help and advice. "Jewish wanderings are not yet over," the report concludes. . . .

... This pessimistic view is corroborated. Now Mexico is planning to shut, at least part way, its open door. "Undesirables," especially from Czecho-Slovakia, necessitate this change in policy, according to the Mexican secretary of the Interior. . . .

Politics

ALFRED E. Smith, governor of New York, declared the Jews an asset to America, in a special *Rosh Hashanah* message. "Unfortunately there are some, happily a minority, who are intolerant of races and religions other than their own," said the governor. "They think that is American. On the contrary, it is most un-American and unpatriotic. . . .



Presumably the Germans, who need take lessons in intolerance from no one, regarded Stroschein's efforts to put intolerance on an efficiency basis, as an insult to their own *Hakenkreuzler*. . . .

... The fact that the "founder of Christianity" observed Saturday instead of Sunday as the Sabbath formed the basis of an argument against the proposed New York state blue Sunday law, advanced by Carlyle B. Haynes, state secretary of the Religious Liberty Association, in a communication to the secretary of the Lord's Day Alliance. . . .

... The Alabama law requiring the daily reading of selections from the Bible in public schools was described as "thoughtless, unnecessary, meddling and un-American," by Jesse B. Hearin, chairman of the Montgomery County Board of Education, in an address before the State Association of County Superintendents of Education. The legislators apparently overlooked small matters like the Bill of Rights, the Declaration of Independence and the Constitution of the United States," he declared. . . .

The Arts



FANNIE HURST, novelist and short story writer, continues to belie the ancient superstition that to be a literary genius one must starve in an attic. Miss

Hurst won the \$50,000 prize offered by *Liberty Magazine* in conjunction with Famous Players-Lasky Corporation for the best story suitable both for publication in serial form and for production as a motion picture. Miss Hurst's manuscript was chosen from 100,000. . . .

... Zangwill is the latest Jewish writer to break into the movies, according to announcement of the Jaffe Art Film Corporation. The English novelist and playwright was asked to write the scenario and to supervise its production. . . .

... The aiding of young and talented Jewish writers and artists to attain recognition is the object of a drive for \$100,000 undertaken by the *Menorah Journal*. . . .

... Apparently the higher anti-Semitism has pervaded even the scholarly sanctum of the publishers of the *Encyclopedia Britannica*. Correspondence between John Gould Fletcher, English poet and critic, and the editor of the *Menorah Journal*, brings out the fact that mention of practically every Jew was cut out of the section "New Poetry," which Fletcher had written for the Britannica publication, "In These Eventful Years." Fletcher wrote about at least a dozen Jewish poets of importance in France, Germany, England and America. . . .

... Jewish historical and cultural subjects were brought to nineteen universities in fourteen different states last summer through seventy-five lectures under the auspices of the Jewish Chatauqua Society, according to its sixteenth annual report. District Grand Lodges Nos. 2, 5 and 7 of the B'nai B'rith contributed generously to the financing of this work. At the University of Nebraska these lectures comprise the Victor Abraham lectureship, created by District Grand Lodge No. 2. . . .

... The exploration of Dr. Nahum Slousch, who recently startled the world by announcing the discovery of the third, or Agrippan wall, erected to protect Jerusalem nineteen centuries ago, are to be continued by the Jewish Palestine Exploration Society, which is raising funds for this purpose. . . .

Lengthening the Horns of Moses

By Joel Blau

THERE has been some controversy on the question why Michelangelo represented Moses with two small horns jutting out above his beetling brow. It has been suggested that this satyr-like touch was added by the sculptor in pure irony—as if in the end he had resolved to reverse himself and signify that an adequate portrayal of the great Lawgiver were humanly impossible. Undoubtedly, such self-irony is quite frequently found among the creative spirits of all ages. It is the superb privilege of the great, little enough understood by the rabble, to laugh at themselves and their work. But, granted that Michelangelo would on occasion indulge this mood of ironic self-reversal, why should the mood have seized him just as he was finishing his imposing Moses statue? Subtle as the explanation is, one is loath to accept it as true.

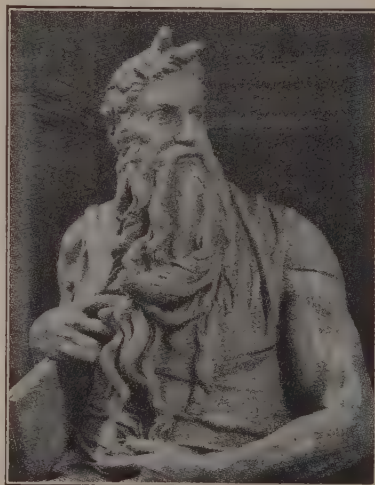
The real explanation is much simpler than that, although a little knowledge of Hebrew and Latin is required to appreciate it thoroughly. The queer horns have their origin in a mistranslation of a Scriptural verse by the Vulgate, the Latin version of the Bible. It so happens that the Hebrew root *K-r-n* means both a ray of light and a horn. So, while the Greek and the modern versions give the correct meaning, the Latin version makes Moses come down from the mount, not with a face that “shone,” but with a face adorned with horns (“*facies cornuta*”). Michelangelo, being an Italian, presumably had before him the official version of the Catholic Church, and hence he represented Moses, not with a halo like that wreathing any Christian saint, but with these bizarre though harmless-looking horns topping his massive head.

But now comes Lawrence Langner, writer of the play called “Moses,” and shows us a Moses whose horns are considerably lengthened—horns that look fierce and on destruction bent, as if the great Lawgiver were ready to gore the very vitals of mankind and kill off all that is handsome in human aspiration. He traces all present-day evils to the fatal twist which Moses gave to human civilization; in fact, he maintains that if civilization is not to prove a mockery and a sham, it must repudiate Moses and his work, replacing it with another and higher dispensation.

What answer shall we make to this modern artist who has dared to put such long ferocious horns on the majestic brow of our Liberator?

II

I SHALL have nothing to say about Langner's play as a play. It is undoubtedly brilliant—brilliant enough never to be presented on the American stage. I shall try to say something about Langner's play as a tract. For it is that; perhaps above all that: a tract with a solemn thesis. And as



The “Horned” Moses—as Sculptured by Michael Angelo

the play is brilliant, so is the tract profound. The author has followed Shaw at least in one respect: fearing that the tract might be lost in the play, he has written a long preface, in which his theme is set forth in due sermonic manner.

Even the most casual observer must notice that Langner, being a man with that blessed nuisance—a theory and a vision—has tried to fit the facts of history into a preconceived scheme congenial to his purposes as a propagandist. But I shall not cavil about that, even though at times he appears to project modern ideas back into antiquity. I am willing to grant him the license, without urging critical and historical considerations too punctiliously, to manipulate his materials for purposes of illustration, adorning his tale in order to point a moral. It is his moral, his central thesis, that I wish to deal with.

That thesis is by no means a new

one. Langner is an antinomian, a philosophical anarchist it seems. As such, his thought has a long and most venerable history behind it. More specifically, his play and preface are an elaboration of the theme of the Sermon upon the Mount: “Ye have heard it was said . . . but I say unto you. . . .” That is to say, Langner bases himself on the supposed contrast between the Old and the New Testament, between Moses and Christ. He places Christ above Moses. He upbraids modern civilization, particularly in America, for having patterned its spirit and manner after Moses, the Father of Law, rather than after Christ, the Prophet of Love. He says: “So deeply is Moses enshrined in the American heart, that one wonders whether there is any room left for Christ.” The contrast between the two, as he sees it, is thus the familiar antithesis between Law and Love—between the legal morality taught by Moses and the morality of non-resistance advocated by Jesus. In the former, he can but perceive a system of rewards and punishments, whose best result can be none other than the forcible attainment of conformity by outward compulsion: the very negation of freedom. In the latter alone does he recognize the possibility of true liberty and dignity: the assertion of the moral sovereignty of the individual soul.

IN Langner's view the Ten Commandments, with their persistent “Thou-shalt-not's,” have acted as a blight upon civilization. He represents Moses as a dreamer, a man of great genius, a man who has brought liberty to the masses, yet a man in whose make-up there is noticeable a streak of unmitigated ferocity, which is symbolized in the blows of his hammer as he chisels out the forbidding Ten Words in hard stone: it is as if every blow were aimed at the heart of humanity! How different, according to Langner, the spirit of that other gentler Teacher of Galilee who centuries later gave the Sermon on the Mount!

Thus, pared down to its bare essence, Langner's view is based on the much-harped-on difference between the First Sermon on the Mount—the Decalogue, for it too was given on the Mount—and the Second Sermon on the Mount. But, as a matter of fact, his antinomianism, or anti-legalism, derives not so much from Jesus of Nazareth as

from Saul of Tarsus. For Jesus never went so far in his opposition to law as did his chief propagandist, the real founder of Christianity. Langner, in so far as he is an extreme anarchist, is a disciple of Paul rather than of Christ. For, mind you, this playwright's attack is directed not merely at the revealed Commandments, not merely at any particular set of laws or rules of conduct, but at all law, at the fundamental notion of Law as the basis of individual and social conduct. He gives Moses credit for introducing for the first time in history a Law based upon the authority of Jehovah, grounded in a definite logical conception of justice, which was to supersede the autocratic whims of monarchs and the conflicting regulations of priests serving at the altars of rival gods. I do not wish, as said before, to urge meticulous critical considerations, or else I might stop here to ask Langner something about the code of Hamurabi and its relation to the Mosaic code.

LANGNER, however, is critical enough to give Moses credit for the famous commandment: "Thou shalt love thy neighbor as thyself," for which credit is usually and erroneously assigned to the New Testament. Nevertheless, he seems to think that this injunction of love is only a kind of aside, not at all typical of the main trend of the Mosaic legislation, which he calls the "justice of the desert," punitive, vengeful, rough. It is, like all legislation, based upon the notion that life can be ruled by commandments; and upon the belief that Law has in it the magic virtue of curing all human evils, of meeting every possible human situation. This notion, this belief, is abhorrent to Langner; and in so far as his abhorrence brings into relief certain existing abuses that spring from an exaggerated confidence in legislative enactments, we can but sympathize with his position; but, in so far as he is led by his abhorrence to the extreme antinomian stand of condemning all law, we are bound to tell him that he is a disciple, not of Jesus, whom he expressly names as the source of his inspiration, but of Paul, whom he does not even mention.

The New Testament records are rather obscure on this as on a number of other points. What was Jesus' real attitude on The Law? I say "The Law," meaning thereby the *Torah*, in order to avoid confusion. The Law includes, it goes without saying, all kinds of laws, ceremonial as well as social, touching upon rites as well as upon rights. We must bear this in

mind, for most of the popular, glib opposition to law is directed against ceremonial laws rather than against social laws. The prophets of Israel are an exalted example of more or less pronounced opposition to ceremonial law, accompanied by an emphatic championing of moral and social law. They were probably the first to see that in a certain very definite sense these two types of law preclude one another. Keeping this distinction between the two in mind, one might expect in Jesus, if indeed he were to be held, as by many he is, to stand in the direct line of prophetic succession, similar opposition to ceremonial law coupled with an emphasis upon social and moral law. But in both respects he seems to be rather equivocal. As for the ceremonial law, he never opposed it as did the Jewish prophets, in spite of his reputed conduct in the Temple and his saying (for which, however, there is good original authority in Jewish thought) that the Sabbath was made for man and not man for the Sabbath.

His grievance was rather against the mechanical observance of the ceremonial law than against the ceremonial law as such (for which, again, there is good Jewish authority), for he himself, except for a few minutiae of the law, which he took lightly, was throughout his life an observant Jew. Now as for his attitude toward the moral law, as exemplified in the Sermon upon the Mount, he seemed to condemn, if I understand him aright, those whose morality consisted in just barely keeping "within the law"—a tribe rather numerous whether in ancient Palestine or in modern America; and also to protest against the punitive aspect of justice, as shown in his somewhat obscure injunction to turn the other cheek—an injunction usually taken to mean absolute non-resistance, a rather equivocal doctrine. Let it be said in passing that there is to be found in the rabbinic writings a great deal that points in the direction of non-resistance; but what exactly Jesus meant by non-resistance is a much-mooted point. However, nowhere does he seem to attack the fundamental idea of Law as the basis of the associated and the individual life. Certainly nowhere does he go the length of the antinomianism adopted by Paul.

It is with Paul that the extreme New Testament opposition not only to the Law, the *Torah* that is, but to all Law begins. This opposition grows with the development of Paul's propaganda among the Gentiles. He soon realizes that the Jewish ceremonial

law, such as circumcision, the Sabbath and the like, expressive as they are of Jewish race consciousness, would hamper any proselytizing venture on a large scale. Hence, suiting his action to the exigencies of the situation, he waives the ceremonial and ritual requirements for the heathen converts to the new Christianity. From this position, however, he advances toward a racial opposition to the very notion of the regimentation of life by law. He launches his assault not merely in flank, against abuses or excrescences that would naturally become manifest under any legal system, but upon the front, against Law itself, in his famous saying: "Law worketh sin and wrath." In our language this means that the law, being animated by a spirit of prohibition, creates the very sin or wrong it purposes to abolish. We have in our own American sumptuary legislation a striking example of how law creates sin and sinners. Prohibition makes drunkards. But, can it be said with equal justice that the Sixth Commandment creates murderers; or the Seventh, adulterers; or the Eighth, thieves?

Your antinomian might retort that none of these commandments prevents the rise of sin and sinners. They might further say that in the long run they do create the very evil they seek to remedy. Obviously, we are up against a difficult problem in human psychology; which, in the end, spells a problem in the large education of the human race. Of this anon. But it is plain that Langner in his extreme antagonism to Law as a regulative and educative factor in human life is a follower of Paul rather than of the Nazarene.

ACCORDING to Langner and his like the cause of all human ills is not the law-breaker but, paradoxically, the law-maker. As for the Mosaic legislation, the one law which more than all others arouses his ire is the law against image-making. In Langner's view this is not merely one of the many rules laid down by Moses; it is more than that: it is central to his whole system, it is a keystone without which the whole legal edifice would come toppling down. For, the one chief requirement for such a unified system of laws as promulgated by Moses was an undivided and absolute authority. That authority was naturally vested in Jehovah, in whose name Moses spoke. King-rule was whimsical; priest-rule conflicting; but God-rule could not but be unalterable and consistent. From

(Continued on Page 28)



The Exile from Paradise—From “Books of the Bible”

Lilien—“The Skilled Workman”

By Joseph Zolin

DROHBYCZ is a town of about 40,000 inhabitants, situated in one of the oil fields of Galicia. One might call it a “border town.” Westward lies the land of culture—Austria and Germany; eastward that vast battlefield in the struggle between the Genius of Europe—the spirit of enlightenment and freedom—and Eastern ignorance and serfdom. In this town there is a ghetto, where the humiliated descendants of those who first freed the world of superstition and taught it humanity, are cooped up, careworn, poverty-stricken, but still dreaming of future glory.

In the narrow lanes of the town one can smell the stifling exhalation of the oil pits; but outside the town one finds, in the *puszta*, a grassy solitude with enchanting resting-places under willows rimming a rivulet, and turns eyes upward to the snowy summits of the Carpathians. In the ghetto are pale faces, long beards and bent backbones; boys running to *Cheder*, peddlers, toiling women. In the small houses are Jewish workmen—tailors, shoemakers, tinmen, carpenters, turners.

In such a turner’s workshop, on the evening of May 23rd, 1888, a man stood working at his bench, while his eldest son, who was also his apprentice, assisted him. The two daughters and their mother busied themselves setting the table—the workshop was



The Artist at Work

also the family dining room—while through one of the windows peered a boy of fourteen with radiant, “spiritual” eyes. He had studied in *Cheder*, with the Talmud teacher; he had gone through public school and two classes of high school—and now saw his school days at an end. The father was poor, the boy had a talent for drawing and had been apprenticed to a sign-painter.

BERLIN is the capital not only of Germany, but also of intellectual Europe. Thousands enter here with hope; only a few find success.

Here the young artist whose face we glimpsed on his fourteenth birthday came in 1899. Eleven years had elapsed, two years as a sign-painter’s apprentice; four as a student in Cracow, supporting himself by painting signs and copying pictures. Then had come his first prize, a diploma of citizenship offered by the aldermen of Lemberg. (The original sketch still hangs in the state museum of Lemberg.) . . . Then Munich, where he made many friends, among them a beautiful actress, who took him to Switzerland to paint her portrait. . . . Lucerne. . . the lofty mountains . . . self-examination. . . Solemnly he had vowed to walk the way of hardship, to fight bravely—as man, as artist and as Jew. He had returned to Munich and joined a circle of young enthusiasts, who, tired of tradition, sought eagerly for the new in art. Lilien had discovered their lack of self-restraint, and possessing a deeper insight and greater manliness than they, left his associates, for Berlin, to seek fame as an illustrator.

Graphic art was then undergoing a change toward conciseness and clarity. Illustration, once more, was becoming a guide to the real meaning of the words. Lilien, the Galician Jew, descendant of those driven from Germany into Poland in the days of the Black Death, was one of the first to understand this call of German art. While his non-Jewish fellow illustrators, in

their search for a renaissance, turned to the manuscripts of the Middle Ages, as preserved in Nuremberg,—Lilien turned to the only art he had seen as a child, the medieval craft still practised by the Jews of the East, the adornment of the *Pessach-Haggadah*, the *Megilla*, the tablet before the *Chazzan's* stand and the walls of the *Succah*—the only Jewish plastic art, if we except silk embroidery and the jeweler' and lapidary's craft. He thus entered the German movement with a training of more than a decade.

His earlier works were illustrations for workmen's papers, cartoons for the *Muenchner Jugend*, *ex-libris* for book lovers and placards. In these first years he toiled without encouragement from his rich co-religionists, with no rabbi interested enough to expound the significance of the Biblical verses he attempted to illustrate or sympathetic enough to introduce him to his fellow men. Yet, even in his drudgery Lilien did not allow himself to become obscured. The triumph of his genius he symbolized in his own *ex-libris*, where we see Art, in radiant beauty, walk over a flowered lawn, unhurt by the thorns of reality, reading from a wonderfully adorned book.

Lilien was not without friends—knights of the pen, the brush, the etching-needle and the chisel, or singers, players, novelists and poets,—most of them struggling for recognition. Among these was Zobeltitz, who helped Lilien by giving publicity to his *ex-libris* in the *Journal for Lovers of Book Art*; Stefan Zweig, author of "Jeremia," a drama which ought to be

better known in America, and Baron Boerries-Muenchhausen.

Muenchhausen and Lilien united forces. The poet and the painter created "Juda," a volume of ballads on biblical subjects. The Christian balladist, son of an old German aristocratic family, had an exceptionally deep insight into Hebrew psychology and a marvelous familiarity with the heroes of Israel. Masterly are his lines about the sad antagonism of Samuel and King Saul, the valor and sternness of Joab, the chaste loveliness of Jewish women. This book, published in 1900, was the first grand document of German Zionism. In it Lilien's art appears in deliberate contrast to the merely ornamental, let-



Ex-Libris of Ruben Brainin

The young Jewish draughtsman showed an incredulous world that the Jews are gifted enough to create a new art, a Jewish art, and to teach truth and hope through beauty and harmony.

Before Lilien there had been one Christian painter, one of the masters, who took his subjects from ghetto life: Rembrandt, the contemporary and compatriot of Baruch Spinoza. Joseph Israels, a modern Dutch master of Jewish faith, glorified "the sons of the ancient race." There have been other Jewish artists; Lieberman, in his "Jewish Market Scene in Amsterdam"; Lesser Ury, in his monumental "Jerusalem," his pictures of Moses and his titanic "Jeremiah," the sculptor Antokolski, Bendemann, with his biblical plastics; and, among the Anglo-Saxons, Solomon I. Solomon. But all these were without a clear Jewish program. They were not permeated with specific Jewishness; they were not led by Jewish patriotism. Lilien, in his "Juda," was the first to unfold such a program, in the silent but impressive language of pictures. Lilien was not the herald of colonization, not the spokesman for a free *Eretz Israel*, but the pioneer to the homeland of the Jewish spirit.

Lilien's message was first understood by three men of highest culture: Buber, Trietzsch and Feiweil. Aided by them, Lilien organized, in Berlin, the *Juedischer Verlag*, which soon became the center of the entire Renaissance movement. Monographs of Jew-



Rabbi Hillel and the Heathen—Glass Window of B'nai B'rith Lodge at Hamburg

tered pages. All the drawings are in pen and ink, white over black, light conquering darkness. The work was a great success, and is still one of the finest specimens of German book art.

Far more important is "Juda" as a social document in exhibiting the true German nobleman and the Galician Aaronite. It offered the paradox of a Jewish painter and a German psalmist writing for the revival and redemption of Israel.



The Artist's Ex-Libris



Fathers and Sons

ish artists were printed. Buber wrote about Ury, Gold about Lilien. But alas! German Jewry was not ripe for the sacrifices of these leaders. The publications had to be discontinued. The wealthy *intelligentsia* of Berlin, Vienna, Frankfurt and Hamburg preferred kowtowing to the disciples of what we now know as the gospel of the Fiery Cross.

Lilien's own *ex-libris* has been mentioned. It is typical of his conception of this branch of graphic art. He believed that a book plate should symbolize the owner, his intellectual individuality, his life-work, his aspirations. Such work requires taste, wisdom and happy inspiration, for which the Hebrew words are: *tebuna*, *chokhma* and *sechel*. It may be sufficient to mention three of these book marks: that of Trietzsch, depicting the greater Palestine—crowned by an arch and bearing the Hebrew inscription, "Wherever your feet shall walk, that place I shall give you"; Reuben Brainin, with the *Minyan* of the real "elders of Zion"; and that of Stefan Zweig, with the spirit of Poetry walking over beds of flowers toward the Castle of Rising Light.

The Hamburger brethren of the Independent Order of B'nai B'rith were the first to give Lilien an opportunity of earning money by working for Jews. He drew the sketches for the three glass-windows in the Hamburger B'nai B'rith *Logenheim*. One represents Moses, or rather Herzl in the mission of a modern Moses; the second, *Ahaba*, Brotherly Love, the principle that Hillel taught the heathen student; the third,—simply the Me-

norah. While the Hamburger windows are highly impressive, Lilien we feel is here out of his element. Instead of opaque paper and black and white, he had to use a many-colored transparent medium.

Artistically, of far greater excellence are his covers for the magazine *Altneuland*—the two spies of the Promised Land, with the huge grape cluster; for *Ost und West*—the daughter of Zion awakened from her sleep in the night of humiliation, holding in her hands the symbol of resurrection, the rose of Jericho; and his cartoon for the satirical paper *Ulk*—"Fathers and Sons." This last work pictures the Russian Jews at the time of the Russo-Japanese War. On one side the fathers, driven from their homes, praying and carrying with them the holy scrolls, advance westward in endless procession with their women and children; on the other, the sons, Jewish soldiers in Russian uniform, march eastward to the snowfields of Siberia, led by the Angel of Death on horseback. Between both columns stands the spirit of Life with lowered torch and covered face.

More interesting than Lilien, the illustrator of the German ballads of Muenchhausen, is Lilien, the Illustrator of "Songs from the Ghetto," the work of the Jewish immigrant workman and poet, Morris Rosenfeld, who showed the world the tragedy of the working Jew. His poetical gifts were not those of Keats or Burns. His harp was mutilated by the uncouth idiom of the miserable wandering Jews of medieval Germany, the *Kammerknechte* of the Holy Roman Empire. Brother by suffering and hope, Lilien understood the songs of Rosen-



Sabbath



The Martyrdom of Kishineff

feld even better that he had understood those of Muenchhausen. As his interpreter, he found greater opportunities to utilize the symbolism of shadow and light. In the "Ghetto Book," we see Jewish tailors, imprisoned in the workshop behind the web of the spider Starvation, while their tears fall hissing on the iron, or bent over a sewing machine, beneath the scourge of the vampire employer. Significant is the contrast between such cruel labor and the work represented in the sketch of his father's workshop in Drohobycz. When the "Ghetto Book" made its appearance, Stefan Zweig wrote a biography of the artist, claiming him as "the painter of the Jewish soul," the soul in which love triumphs over suffering, as the cover of the book shows: Hope's white lilies growing out of the night of trouble.

Lilien next planned to illustrate the *Pessach-Haggadah*, but, unable to find a Jewish patron, decided to await a more favorable moment. It was a bad time for Jewish genius. In Russia, a new tragedy had fallen: Kishineff. Maxim Gorki invited Lilien to Russia, to help him arouse the sympathy of the nobler part of mankind for the Jews. During his stay in Russia, Lilien contributed, among other drawings to the magazine *Sbornik*, the cartoon "To Those Who Died for the Holy Cause in Kishineff."

Returning from the scenes of destruction, Lilien sought comfort and inspiration in the Bible. He began with the Song of Songs and drew a sketch of King Solomon. In technique he strove for another means of artistic expression, and took up the etching-

point. His progress, however, was slow. Zionism was taking too much of his time. In 1906 he succeeded in forming a society for Jewish art and industry, the *Bezalel*. A school of art was to be opened in the Holy Land, with Lilien as its principal.

In 1906, at the age of thirty-two, he married Helen Magnus, a beautiful girl of a respected Brunswick family. (In his Bible illustrations she has been immortalised as Queen Esther.) At the end of the same year he left his wife for a period of eight months to teach at the *Bezalel* School in Palestine. From 1907 to 1910 he lived again in Berlin. Then he returned to Palestine, this time accompanied by his wife.

Twice again he saw the country of our fathers, shortly before the beginning of the World War and once more during the War, as an officer in the Austrian army. In Palestine he saw his Promised Land, just as he had seen in Galicia his Egypt, and in Germany his Horeb and Paran. Here Lilien found a rich harvest for his soul. He ascended the hills of Shilo, went down to the cistern of the waters of rest, to the fountain of Shiloah, saw the places where Abraham lifted his eyes to the skies, where the psalmist sang and played his harp in the night, where Goliath defied Israel and was defeated by David, where Isaiah walked in sorrowful solitude, dreaming of future glory and happiness, where Ruth received the reward for her devotion, where Job suffered, but did not despair. Here were the places and the people that he was to represent in his Bible illustrations. He saw them with the eyes of an artist trained in



Abraham and Isaac

the hard school of restraint, outwardly a Western European, inwardly a Jew by race, social pride and religious sentiment. He knew that these sublime scenes were not meant for illustrations, that they must be represented separately. He understood too that all modernising, all transplanting of modern western civilization to the sphere of the Scriptures, is a sin against the spirit that rises sublime over space and time.

Lilien lived in an age of hard realities, yet if he had been gifted like those geniuses of first rank: Michel Angelo, Raphael and Rubens; and had been patronised by the Sassoons, the Rothschilds, the other former millionaires of European and the present multimillionaires of American Jewry,—he could never have created a Jewish Art. He could only have been its fore-runner. For such an art needs, for its development, freedom, independence, political safety, social flowering, fullness of knowledge, far-sightedness and generosity. But Lilien did his duty with unwavering courage, with indefatigability, with self-denial.

The Bible work was never completed. The War destroyed German learning and German art and brought anguish and disappointment to nearly all the idealists in Central Europe. Only three volumes were completed: one, the "Hexateuch"—Tora and Joshua; — the second, "Poetry"—Psalms, Lamentations, Song of Songs; the third, "Wisdom"—Proverbs, Job, Ecclesiastes, Ruth, Jonah, Esther and Daniel. The translation was into modern, popular German, by Reuss, with an introduction by Rahlwe. The work was not intended as an official Bible for any particular church, but as a book for the human heart, for the intellectual, refined, art-loving German. There are no chapters and

verses, only portions that form a unit of thought. These sections, interwoven with Lilien's graphic work are arranged without schematic pedantry, yet with absolute harmony.

Full of reverence for the Word, Lilien, nevertheless, presented a delightful variety of subjects. He still considered himself—and that meant mental discipline—only as a graphic exegetic. He avoided displaying antagonism in his art to the art of the Word; he refused to put his own work in the foreground. Seeing how harmoniously both arts are linked together one feels that the artist is of the same race as those who thousands of years ago wrote the original texts—not a sentimentalist, but a vigorous individuality. There is much skill in choosing the important moment: On Moria we see Abraham and Isaac approaching the summit of the mountain and Abraham kissing his son's hand. In the "Sabbath of Creation," angels hide the face of the *Shechina*, only the resting hands being visible.

Besides this uncompleted "torso" of the Bible, we have the abridged "Bible with Illustrations" by the hand of Lilien, one edition, of 1912, a book for school and home; the other, of 1914, for the home only. The smaller Bible contains many scenes which should have been inserted in the folio work, for they give valuable hints of Lilien's inspirations and aspirations.

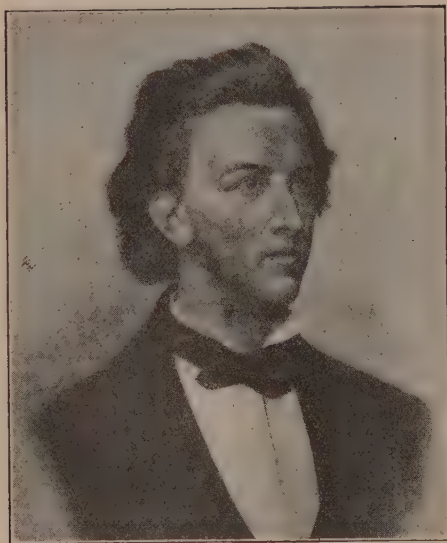
Now that the artist has ended his earthly pilgrimage, how could Israel better honor his memory than by giving work to the Jewish artists in Central Europe—by saving them from starving? Say to them that are of a fearful heart: "Be strong, fear not."



At the Sewing Machine



The Tears On the Iron



Why did Chopin Hate the Jews?

By A. A. Roback

Frederick Chopin

SUMMARY: *In previous articles it has been brought out that Chopin as a boy nearly caused the flogging of a Jew by forging a letter to a Polish baron; that he called all his publishers "Jews" whenever he had a quarrel with any of them, although he was treated best by Jewish publishers; that he often accepted invitations to Jewish social gatherings, but never showed any gratitude to his hosts; that Jews were his patrons; that six of his sixty odd works were dedicated to Jews; that among his intimate associates were Jewish composers and virtuosi; and that among Chopin's pupils were several Jews, Michael Bergson, father of Henri Bergson, being one of them.*

READERS who are worshipful of Chopin must not suppose that the most original composer of piano music has been introduced here for the purpose of being pilloried. That Chopin had many lovable traits goes without saying. His patriotism alone makes him something of a hero. In spite of his peevishness, superciliousness and narrow-mindedness, he possessed charm and was capable of great tenderness not only in his music but in actual life.

My object is threefold:

First of all, an artist's reactions are of considerable interest to the world. Surely a point of view which colors Chopin's judgments and actions throughout life is by no means to be glossed over.

Secondly, through Chopin's attitude and utterances we are able at once to appreciate the tremendous influence the Jews were exerting in musical circles; for it must be remembered that

a good many Jewish associations have not been mentioned because of the dearth of data. Through such connections we are able to gauge the compass of Jewish achievement. Aside from their special contributions they were the leaven, the moving spirits of musical circles. They were inspired and inspired others. It is also noteworthy that they formed a group. Moscheles, Mendelssohn, Meyerbeer, Herz, David, Hiller and others who lived in the same generation were not merely acquaintances, but intimate friends. Thus Moscheles's son, the painter Felix, was named after Felix Mendelssohn, who acted as the infant's god-father. It will be seen then that there was a society of Jewish musicians—not only composers—who stood second to those of no other nationality. Let us not dwell too long on this subject, however, and proceed to the prime reason for bringing to full light Chopin's anti-Semitism. *This reason concerns psychologists.*

It seems strange that an artist who has had no special grievances against the Jews should have developed a frame of mind which would almost invariably react negatively to all members of the race which, Chopin himself admitted, was so richly endowed. Chopin's hatred was not due to personal grudges, since there was nothing but praise from his Jewish fellow artists, both for his playing and compositions.

Shall we dispose of the problem syllogistically, as Niecks and Huneker are inclined to do, by tacitly assuming that every Pole hates the Jews? But that does not relieve the difficulty. Surely neither of these writers will venture to assert that the Pole is born with an instinctive hatred for the Jews. And even if this were not too

ridiculous to grant, we should still be only one remove farther from our starting point. Niecks and Huneker are dodging the issue by attributing the trait to the whole of which Chopin is a part.

Again, if they mean that Chopin was brought up in a prejudiced and bigoted atmosphere, we should still be at a loss to understand why, on associating with cultured Jews, he did not overcome the prejudices, as surely he must have been alive to the many excellences which the Jewish musicians exhibited. *There was truly a complex on the Jews in Chopin's mind.*

MOREOVER, if Chopin's utterances against the Jews were merely rare sallies, we might ascribe them to the caprices of an artistic temperament, but I have intentionally adduced practically all of his expressions on the subject to show that his attitude was fixed and not merely prompted now and then by a casual circumstance.

Were I disposed to treat the Polish composer from the psycho-analytic approach, I should be inclined to connect his anti-Semitism with the repression of some experience in his early life, perhaps during infancy; or with Jung, a case might be made to substantiate the doctrine of archetypes. Another possibility along the same avenue suggests itself in Adler's inferiority complex view, which probably in regard to Chopin comes nearest to the explanation.

We must first of all take into consideration Chopin's frail constitution, his high-strung nervous system, his extreme sensitiveness—all of which have tended to color not only his music, but his very thoughts and judgments. Being, what is called after the fashion of the day, an introvert, with a comparatively small capacity for self-criticism, and therefore deficient in in-

sight, which is not merely adaptation to environment, he took his own make-up as the standard. Yet underneath this perverse egocentricity, was an undercurrent which despised the weaknesses inherent in his physical and moral organization. This subconscious undercurrent manifested itself not in articulate expression, but in an emotional form—hatred and contempt for well marked groups of persons possessing similar traits as his own and yet differing in very important particulars, viz. enterprise, reflective self-criticism, culture, cosmopolitanism, etc. The self-opposition in Chopin's personality also finds outlet in the *Polonaises* which, especially in such as the *Militaire* and the *Héroïque* (op. 53), give vent to the virile strain both of himself and the Polish people.

TO elaborate, let us examine specific phases of Chopin's behavior and sentiments.

Chopin thought in terms of race or nationality; and, like the average illiterate, condemned a whole group for a single member's misdemeanor and judged an individual by the faults attributed to his race. Tolerance was not Chopin's long suit. The Germans were "mischievous," and, even if we cannot take Chopin to task for refusing to sign a letter of condolence which a number of foreign musicians in Paris proposed to send to Mendelssohn's widow, his indignation as shown by the outburst "*La lettre venant des Allemands, comment voulez-vous que je m'arroe le droit de la signer?*" (The letter coming from Germans, how would you have me arrogate to myself the right to sign it?) was hardly called for, in view of the fact that there was probably only one genuine German in the group. Most likely Rosenhain (a Jew) and Kalkbrenner drafted the letter without thinking of changing the disputable phrase, as musicians of other nationalities were asked to sign the document. Chopin might have suggested amendment without entering into hostilities and implying that he was insulted at being represented as a German artist. The Russians, he, as a patriotic Pole, hated thoroughly; though, curiously, he is reticent about them in his correspondence.

Neither did the Scotch find favor with the petulant Pole. The Scotch ladies he found good, but "so tedious that—God have mercy on us!" In another letter from Edinburgh, he describes the "people here" as "ugly but it would seem good." As to the English, let this remark which Chopin made to a friend, while looking at a

landscape, speak for itself. "Do you see the cattle in this meadow? *Ca a plus d'intelligence que les Anglais.*" (They have more intelligence than the English.)

Chopin remains the typical unasimilable Slav. If he speaks even French with a Polish accent, we may imagine that his *Bolero* is anything but Spanish, that his *Tarantelles* are overlarded with *Jeszcze Polska*, to employ his own uncharitable tactics in referring to Jewish-Polish composition, and finally his *Ecossaises* are Scotch editions of the *Mazurka*.

Very few composers of Chopin's height have offered so much resistance to the new ideas and impressions gained from a new environment. Chopin's music seems devoid of local color, even where it purports to represent definite characteristics of other climes and times.

Of all the nationalities known to the master, the Polish surely had the first place in his affections. With what astonishment then must we read that Chopin is ready to indict a whole nation, and his own to boot. In two different letters to Fontana, he alludes to the Polish practice of not repaying loans. "If Anthony leaves without sending you money, it is very much in the Polish style," and three weeks later, "It is not likely that we shall soon have news from Anthony. Why should he write? Perhaps to pay his debts? But this is, not customary in Poland. The reason Raciborski appreciates you so much is that you have no Polish habits, *nota bene* not those Polish habits you know and I mean." (Niecks, Frederic Chopin vol. II, pp. 51 and 55.)

THERE is a statement in Niecks's Biography which must sound odd to anyone acquainted with Chopin's affection for his fatherland. "Strange to say," it reads, "with all his love for what belonged to and came from Poland, he kept compatriot musicians at a distance." (ibid., vol. II, p. 168.)

I think it is the same author who speaks of the composer's feeling that the Polish were superior to all other nationalities, but that he was of a caste different from the rest of his brethren. That he was within his rights to consider himself the musician *par excellence* of Poland goes without saying—but was he justified in holding himself aloof from his lesser compatriots in order to while away his hours with the nobility? Certainly Beethoven did not place a duke or a duchess on an equal footing with a musician, even if he too did not show

himself too eager to spend his time with artists.

We have before us sufficient data on which to base a theory to account for Chopin's reactions to the Jews and one which, incidentally, would help us to understand his personality. We must become reconciled to the supposition that the great piano composer was governed in his two different types of reactions by two distinct principles. *Subconsciously he was aggrieved because of his failings, which were characteristic of the Slavs, and particularly of the Poles, the "Frenchmen of the North,"* as Chopin was pleased to refer to them. The master of nocturnes and mazurkas was not equal to other composers in resoluteness, pertinacity and singleness of purpose. He achieved much, but had he lived four score years instead of four decades, he would never have accomplished a great deal; he would never have become the musical figure that, for instance, Mendelssohn and Meyerbeer, with their dynamic personalities, were in that same generation.

SUBCONSCIOUSLY—I apologize for employing this abused word—Chopin condemned his morbidness, his hyper-sensitivity, his nervousness, impatience, vacillation, lack of breadth; and similarly he depised it in his countrymen. In this connection I cannot refrain from quoting a passage from Count Tarnowski's "Chopin: As Revealed by Extracts from his Diary," which would tend to confirm the fact, that the poet of the piano entertained a dislike for characteristics which were to be associated with himself. In a reference to Julius Slowacki, a Polish man of letters, Count Tarnowski observes that he "with a somewhat amusing disdain, laughs at the nervous, sickly music of Chopin and is angry at his own physical likeness to Chopin," and a little further, the same writer gives us to understand that "Chopin was also vexed at the likeness and did not like to be reminded of it." (Tarnowski: *Chopin* p. 35).

We can now appreciate why, with one or two exceptions, Chopin would not be on intimate terms with Polish artists. The great composer was hereby protecting himself against the unpleasant reminder of his shortcomings, physical, volitional and temperamental, which would necessarily have resulted, however dim, from such association.

On the other hand, was it a fortuitous circumstance that Chopin looked up to Kalkbrenner and fraternized with Liszt, who, again to use Jung's terminology, were highly extraverted men of

vigor and action, though the former was a bit of a charlatan, and the latter a genius with whose music Chopin was not particularly impressed? With this we may link the further fact of Chopin's predilection for the pugilistic Gutmann, whose sole distinction appears that he was the master's favorite pupil. From the various descriptions of this strange person, it is manifest that Chopin had found in his muscular pupil the very qualities which he utterly lacked—vitality, practical sense, endurance and efficiency.

The evidence is that the restricted artist was seeking his complement while despising the weakness that had so reduced his influence, activity and even length of life. The mild contempt for his compatriots, which operated *subconsciously*, seems to correlate inversely with the intense love for the Polish ideal, which has indubitably inspired his compositions, and which has always come out *overtly*. His relationship to the Jews suggests the reverse order. While hating the Jews *abstractly*, he nevertheless *subconsciously* felt admiration for the *individuals* like Mendelssohn, Moscheles, Meyerbeer, Herz, Hiller and Heine, who forged ahead in spite of the drawbacks of their race.

There seems to have been a double reciprocal relation between the conscious and subconscious personalities of Chopin in respect to the Jews and the Poles. What he despised in the one race *subconsciously* (viz. the individuals), he respected in the other, and what he hated in the Jews *consciously* (viz. the general, the idea), he adored in the Polish nationality.

But why should he hate the Jews in *abstracto*? And this is really the crux of the question, for in solving this problem, we have automatically solved the other problems relative to the reciprocal play of his emotions.

His antipathy toward the Jews was grounded in the fact that their elasticity and purposiveness, like a thorn in the flesh, forever reminded him of his own deficiencies. His *subconsciously* esteem of, though by no means sympathy with, the outstanding Jewish artists of the day may be attributed to the realization that these latter have through sheer *will-power* overcome the difficulties which were well nigh insuperable. For a similar reason he *subconsciously* snubbed leaders of Polish culture, because, as in his own case, they did not prove themselves equal to their task. Their achievement was abortive, because their respective purposes were warped. It is not in

keeping perhaps with Freudian principles to discover the rational in the subconscious and the irrational in the conscious. We are not called upon, however, to make the facts conform to the theory, but rather the theory to the facts. At bottom neither attitude was really rational. Both were merely the results of adopting a certain point of view; and if the subconscious reaction seems to be the juster one, it derives its soundness from the more elaborate incubation which, especially in an artist like Chopin, is afforded the sentiments. Lest the distinction between "conscious" and "subconscious" should give rise to misunderstanding, it may be well to note that by the first term is meant: what Chopin took no pains to conceal; the second is intended to comprise types of behavior which he would not avow, such as keeping aloof from Polish musicians or admiring Moscheles and Mendelssohn.

ADD further, after this digression, that the Poles and the Jews have much in common. They were both, in Chopin's time, downtrodden peoples—fighting for their existence. Both peoples are dominated by sentiment and have given birth to a great number of dreamers. But there are of course significant differences. The Jew, for instance, while not *assimilable* is yet very *assimilative*, which cannot be said of the cultured Poles; and Chopin's life exemplified this shortcoming. Furthermore, the Jew's sentiment is moulded by reflection; Polish sentiment is sentimental, and therefore at times sounds *schwärmerisch*, if not actually puerile (compare the scene when Gutmann was studying the third *étude* of op. 10), and Chopin, raising his arms with his hands clasped, exclaimed "*O, ma patrie!*"

Finally we must allude to the persistence of the Jews, which, as may be recalled, was censured by Schopenhauer as a stubborn manifestation of the *Will*. But I am not referring here to the persistence of the race as a unit, so much as to the pertinacity of its distinguished members. If genius involves "an infinite capacity for taking pains," Chopin saw himself outshone in this quality by Jews who did not possess his originality. What is more he found that these Jews exercised far more influence in the musical world than he did. In the concert halls, they were supreme. Wherever Chopin turned his gaze, he was confronted with a Jewish giant who had freed himself from the restrictions set upon him by his descent. And Chopin, we

must remember, had somewhat of a prima donna's temperament. He found himself impotent beside those children of Israel, and instead of consciously recognizing the fact that he lacked *motive force* and typified what William James called the "obstructed will," he irrationally assumed an antagonistic attitude toward those who quite innocently had been instrumental in throwing his weakness into relief.

Compare, for instance, Chopin with Mendelssohn, who, it so happens, was born in the same year as the former, and who died two years earlier than his Polish fellow-artist. Though there was much resemblance between the two both in physique and in facial expression, and though both were descended of races usually regarded as nervous and sensitive, the composer of *Elijah* and *St. Paul* always was *compos sui*, always remained master of his fate, while the genius of the pianoforte succumbed to his petulance, perturbation and squeamishness. Both frail in body, their mental reach and outlook widely diverged from each other. Until his death Chopin remained adolescent, while Mendelssohn in his teens was carrying out great things, (I don't mean that he was writing masterpieces) e. g. reviving the glory of Bach.

While Chopin was *dreaming exquisite musical dreams*, Mendelssohn gave his career a *directive impulse*. Meyerbeer even injected in his own course a grain of opportunism, which of course is not in his favor. Mendelssohn, however, followed a judicious policy which allowed him to exercise a tremendous influence in his time while yet translating his feelings and impressions into beautiful melodies and harmonies.

The great pianoforte writer did not possess the same strength of will as these men or Moscheles, who, though known now only for his virtuosity and not for his piano compositions, must have worked with far greater zeal, if with less inspiration, than Chopin, for in a letter to Schlesinger, the Polish composer writes "Though I cannot at all pretend to taking the pains which our friend Moscheles bestows on his works . . ." etc.

This allusion to Moscheles is more than a casual remark. It is the unguarded expression of his inferiority complex lurking beneath this *hauteur* which characterized Chopin.

We must now take up the loose threads of our study in order to see what they lead to. Several possibilities are open to us, but we must remember that it is not always the sim-

(Continued on Page 30)

The Bible in Early American Literature

By Leon Spitz

THE Hebrew Bible was brought to America on the Mayflower by the Pilgrim fathers.

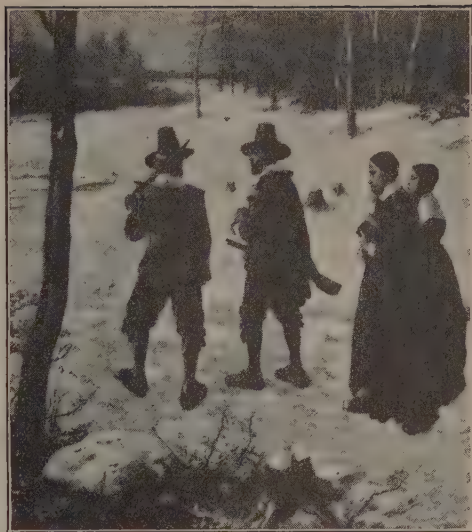
It served as the basis of the political constitution whereby they governed their community. It formed, together with the musket, a part of the equipment with which they trod their perilous way to "Sunday meetings." It nurtured the theology of both minister and layman. It colored the speech of their daily and hourly converse. It was a basis for practically all their literature, most of which consisted of sermons and theological tracts, but which also included a sprinkling of secular pamphlets and "epics," and these latter usually bore titles culled from the Old Testament. Even when the early Puritan preachers burned witches it was in erroneous conformity with Biblical ordinance!

The New England Primer and the Bay Psalm book were well worn by the thumbs of the early Americans on the eastern coast and there was prevalent a wholesome respect for the original language of the Scriptures. Governor Bradford, after a lifetime of sore labors, sat joyfully down to the writing of Hebrew exercises: "I have had a longing desire to see with my own eyes something of that most ancient language and holy tongue in which the law and oracles of God were written, and in which God and angels spoke to the Holy Patriarchs of old time, and what names were given to things from the creation. And though I cannot attain to much therein, yet I am refreshed to have some glimpse thereof (as Moses saw the land of Canaan afar off). Both at Harvard, 'the school of prophets,' and at Yale, Hebrew was an important subject of study, and a Hebrew dissertation a prerequisite for the baccalaureate degree. Increase Mather's writings were 'peppered with Hebrew.' At a somewhat later time we encounter Ezra Stiles, the great Yale president and patron of Hebrew learning, and a certain Dr. Mones, an instructor of Hebrew and a converted Israelite, at Harvard. Much nearer to our own times, Longfellow still sung with veneration of the 'grand dialect

the prophets spake.' Yet, with all this reverence for Hebrew, Jews were not permitted to settle in any of the Puritan colonies for many years. Even while Yale college was borrowing its motto, "*Urim Vestimin*," from the priestly vest of Bible days."

BIBLICAL titles were not only popular in early colonial literature, they were the order of the day. Thomas Merton, a descriptive or geographic writer, named his account "New English Canaan." Edward Johnson wrote his homely chronicle under the title of "The Wonder Working Providence." "The Day of Doom" was another early bit of literature, certainly more sermon than poem. Judge Sewall, famed for his diary, published the first anti-slavery tract in America, "The Selling of Joseph," and Timothy Dwight, Yale president, attempting to write the great American epic during the Revolutionary period, chose a Biblical subject, "The Conquest of Canaan." In the South, John Hammond, who espoused the cause of immigration, designated Virginia and Maryland by the name of Leah and Rachel. We must not ignore Phillis Wheatley, a negro slave girl, brought up in a Boston home, whose poetry was charged with a spirituality influenced by her familiarity with the Bible. George Washington wrote her his acknowledgement of some verses which she had dedicated to him in the fashion of the day.

IT IS interesting to note that the first play produced in America was the "The Merchant of Venice," which an English troupe brought to this country in 1752. One may speculate on the fact that its Biblical allusions recommended it to American audiences. Philip Frenau, the satirist, too, deserves to be mentioned. He detested the Tories but also the Puritans who were awed by their priests. . . . "Like the Hebrews of old They looked towards Zion, wherever they went.



Pilgrims on Way to Church

Did all thinks in hope of a future reward
And worried mankind—for the sake of the Lord."

It was this Frenau whom the first President was moved to call "rascal." Among the early novelists was Mrs. Susannah Haswell Rowson, who wrote "Biblical Dialogues," a text book for schools. John Woolman, author of the "Journal," a poor Jersey tailor, unlearned save in the Scriptures, tells us: "I have often felt a motion of love to leave some hints in writing of my experiences of the goodness of God."

THE orators of the Revolution were sustained by the sentiments of the Bible and Benjamin Franklin, whose lightning rods were not a little decried as "an impious attempt to control the artillery of Heaven," was not the atheist he is so often made out to have been. "Here is my creed, I believe in one God, the Creator of the universe; that He governs it by His providence; that He ought to be worshipped; that the most acceptable service we render to Him is doing good to His other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this." If this is anything at all, it is strict conformity with the demands of Old Testament theology. Such adherence is indeed more than what is expected from the "pious of the nations of the earth," to insure their participation in "the life to come," according to the rabbis. The Liberty Bell at Philadelphia had the Biblical phrase carved on it, "And

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SYNOPSIS

IN the little town of Yanovke, in Bessarabia, the Jews prepare to celebrate Yom Kippur. Hannah, a poor widow, whose family of seven children has dwindled to two, fears that these last of her brood may also desert her. As she prepares to leave for the Synagogue, Gitele, her daughter, sneaks into the attic and empties a box containing all the child's savings—eighteen kopeks.

“HOW much will you take with you, mother?”

“By right I should take six and a half rubles, but the poor at the doors of the synagogue came to the house for alms. I only need money for the ‘Plates.’ There are going to be two new ones this year: one for the new poor-house and one for the Little Yesheevah.”

“When you come back from the synagogue, stop and buy some smelling-salts.”

“Again? What has gotten into your head, daughter? I’ve heard nothing from you these last ten days but smelling-salts and smelling-salts!”

“But you are weak, mother,” Gitele pleaded, “and you will not eat from four today until tomorrow after the evening prayers. You must have something or you won’t be able to bear it.”

“But I hate smelling-salts!”

“You hate smelling-salts?” Gitele looked her surprise. “Why—I thought you liked them. And I know a place where I can get smelling-salts for three kopecks a bottle.”

“For only three kopecks a bottle? Where can you get such a bargain? It costs twenty or twenty-five in the drug store.”

“At Berele Lamed Vovnik’s notion store I saw big bottles of smelling-salts. How much are they, I asked him. Five kopecks, says he. And maybe you would take four, I said. No, says he, but show me your four kopecks, then we will see. So, I know I can get it for three.”

“For three kopecks you can get me a bottle. It is wasted money, but since you’ve taken it into your head—here are three kopecks, and see that you aren’t cheated.”

Gitele’s eyes shone with joy as she took the coin from her mother. Immediately she began to search for her shawl.

“Why must you go now? Can’t you finish cleaning the room first?”

“He may close the store early today. I must get it at once.” And feeling the coins in her bosom to make certain that they were there, Gitele rushed from the room.

For a long time Hannah remained looking at the door by which Gitele had

Hannah's Children

By Yossef Gaer

© 1925, B'nai B'rith Magazine

Illustrated by C. A. Kellner

**“K - O - L
N-I-D-R-E”**
—The Rav
began the
divinely
sorrowful
melody.

left. At first there was a tender smile on her face, but slowly the joy leaked out like the liquid from a cracked pot. Only yesterday, so it seemed to Hannah, Gitele was a child at her breast. And now the matchmakers were already knocking at the door. In two or three years Gitele, too, will be gone—as the others before her. She might not go so far away as the oldest daughter and the three elder sons. But, near or far, Gitele will not be with her. Soon, very soon, and the big family she has raised with the blood of her veins and the marrow of her bones will be scattered to the four corners of the earth. She alone will remain.

Hannah looked about her and listened. There was a grave uninterrupted silence in her small house. From outside came the sound of strangers conversing as they passed, and their voices mingled with the sound of the kneaded mud. Hannah sighed. She returned to her work singing very softly:

“God and His Judgment is right.

“

“And he punishes no one without cause—

“God and His Judgment is right.”

The Day of Atonement

Chapter IV.

EARLY that afternoon Yanovke was deserted by all the peasants and out-of-town folk and not a horse or a yoke of oxen was to be seen on the streets. The sun had dried the paths along the houses, and a number of good folk had placed stones at the main crossings. The streets empty of traffic, the dry paths enabling one to walk in freedom after weeks of enslavement to restricting mud, the clean curtains that peeped from every window in town, and the general air of anticipation permeated the atmosphere with an appreciative holiday feeling.

The sun was still high and bright when the houses emptied their dwell-

ers into the streets, where they fell into lines that proceeded slowly towards the synagogues. In the houses remained only the sick, babes in the cradles, and the handful of Gentiles that lived in Yanovke.

"A happy holiday!" greeted Leah Aaron-Zelig's as she met Hannah on one of the paths to the synagogues. The path was too narrow for the two to walk abreast and she permitted Hannah to pass in front of her.

"A happy holiday!" Hannah returned the greeting. "May God answer your prayers and grant you a good year and a happy year, full of health, a good livelihood and good luck. And may we hear good news from all of Israel!"

"Amen! Also you, Hannah, also you!"

"It is nice weather the good God gives us. I take it for a good omen—He will listen to our prayers tonight and tomorrow."

"Amen! From your lips into God's ear."

"A HAPPY holiday!" greeted Deenah Getzel's, who had come up from behind.

"A happy holiday!" answered Hannah and Leah. "May the good God answer your prayers and grant you a good year and a happy year. And may we hear good news from all of Israel!"

"Amen! Also you Hannah; also you Leah!"

Deenah expected Leah to permit her to pass so that she could walk between her two neighbors. This privilege she would not have awaited from Hannah, but there were many women in town who felt entitled to walk in front of Leah. True, Leah came from an honorable family, and there were no craftsmen or laborers on either her own or her husband's side, nor was there an apostate amongst her relatives, but it was rumored that a cousin of hers had committed suicide in the Evil City. Her parents and all the relations strongly denied it. But they did not deny they had a cousin in Paris. That settled it! And Leah had learned to accept her shame. But she did not invite Deenah to pass her because everyone in town knew that one of Deenah's sons was a clerk in Slyn.

"Did you perhaps hear the news?" Deenah began. "I hear there is going to be a party tomorrow afternoon at the young druggist's. And there is no doubt that he is a Jew."

"And who is going to be at the party?" Leah asked.

"Who? You and I will certainly not be there! Converts and mockers, of course; Isaac-Bear's son and the like. Their names and memory be forgotten!"

"But you don't know yet whether Isaac-Bear's son will be there," Hannah put in. "I just saw him enter Eliu's Synagogue. And if he goes to synagogue tonight it's not likely that he'll be at the druggist's party tomorrow."

The three women had now reached the large square, where a number of brick and mud buildings faced in all directions—as if angry with each other. Some were reached by a rickety flight of steps, whilst others were too deep below the surface of the earth to need any walls.

"Here we part. May God bless you!" said Hannah as they reached the synagogue in which she prayed. Leaving the other two women to proceed on the path to their respective synagogues, she turned into the alley that led, by a back door, into the women's hall.

Having arrived very early, Hannah had enough time to adjust her chair near the east wall in a position that would be most convenient and enable her to leave her seat without disturb-

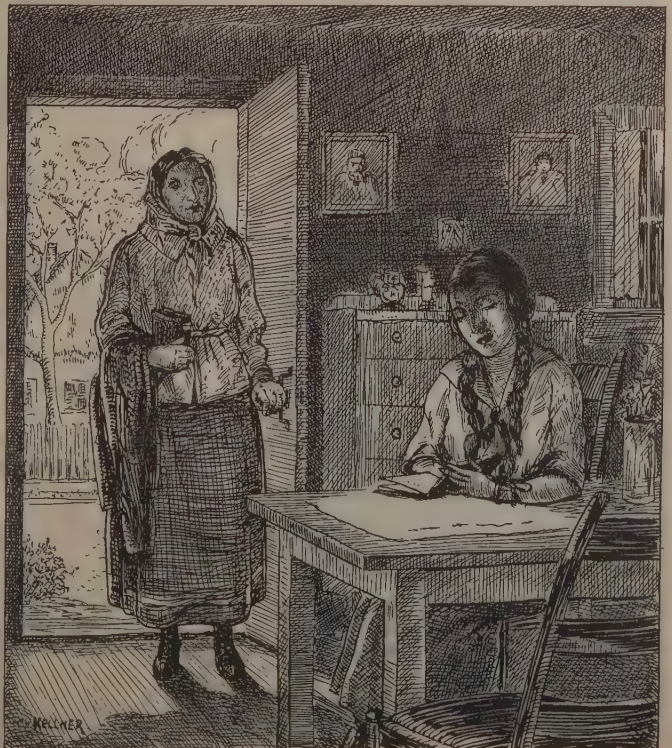
ing her neighbors. She took out her prayer books and marked all the pages of importance. Then she climbed a chair and looked through the little window in the partition that divided the women's hall from the men's hall, to see whether Moyshele had yet arrived.

The row of benches around the walls of the men's hall were still unoccupied, and the narrow wooden stands upon which the worshippers rested their prayerbooks were moved up near them. On the *Oroyn*, in the center of the east wall, Hannah noticed a new velvet curtain embroidered in silver and gold. In the centre of the room, at the sides and everywhere were boxes, filled with clay and sand, into which the members of the congregation had stuck candles large enough to burn from the evening prayers to the end of the next day. Moving about among the few early arrivals, the beadle was completing his task of spreading hay on the floor near the large stand in the middle of the hall.

Hannah's eyes searched among the few worshippers and at last discovered her son seated on the stairs of the *Oroyn* absorbed in reading. Filled with mother-pride, Hannah remained looking at him for a moment, then she climbed down from the chair and began to read the supplications that preceded the prayers of the evening.

(Continued on Page 31)

"Come, daughter, put that book away. You will spoil your eyes," Hannah gently chided as she entered the room without greeting.



In the Public Eye

The Peacemaker of the Philadelphia Conference

JOSEPH BARONDESS, the Brooklyn diplomat, whose timely suggestion of compromise saved the Philadelphia conference from foundering, began his career in America just thirty-seven years ago by packing a peddler's pack.

A few hours' experience, however, convinced him that his early chassidic training in his native Kamenetz-Podolsk (Ukraine) had unfitted him to be a peddler. So he threw away his pack and found a job in a paris green factory—out of which they carried him semi-conscious at the end of his first—and last—day. After recovering from the paris green poison, he tackled a job hauling immense bags in a sugar refinery, fainted on the last day of his first week—and decided that he was meant to be a tailor.

In a sweat shop he learned the ways of knee pants, shirts, ladies' garments and, finally, cloaks. Long hours, grinding labor, wretched working conditions failed to daunt his spirit, however, but merely spurred him to organizing his fellow workers into a powerful union to overthrow these evils.

In spite of the opposition of both anarchists and socialists, not to mention capital, the lack of Yiddish dailies and the fact that former attempts at organization had failed, this young Jewish immigrant mysteriously suc-

ceeded. In this movement he was helped by Abraham Cahan, now editor of the *Forward*, who was then founding his *Arbeiter Zeitung*, though later they split. The New York *Herald* exposed the terrible conditions that Barondess and his organized workmen wished to abolish and a movement was launched that swept the sweat shop system first out of New York, then out of other states.

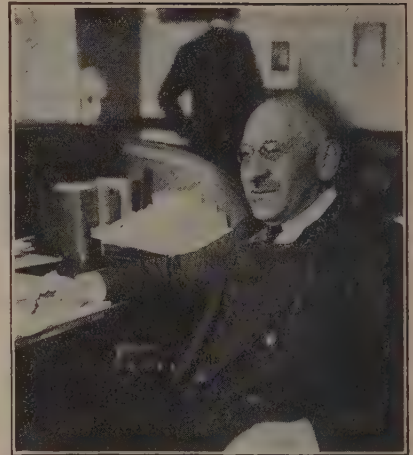
Although Mr. Barondess is professionally an insurance and real estate man, his principal occupation is the championship of various communal enterprises. Both Mayor Gaynor and Mayor Mitchell appointed him to the Board of Education, where he successfully led the fight to allow married teachers to remain in the city's employ. As a vice-president of the American Jewish Congress, he was a leader in the fight against immigration restriction. His other activities are so numerous that one can only list a few of the organizations in which he is a leader: the Brooklyn Federation of Charities, the H. I. A. S., the Jewish Consumptives Relief, the Zionist Organization of America, the Palestine Development Council and his temple.

He's the angel of Brooklyn.

He Gives Another Million

JULIUS ROSENWALD'S beneficent actions had become both so generous and so frequent that thousands of people had come to take them for granted. A few hundreds of thousands of dollars more or less from this Chicago philanthropist no longer caused more than a ripple of comment. At least that was the case until the announcement of his stupendous contribution of \$1,000,000 to the Overseas Chest—a huge sum even for those accustomed to reading of his huge charities.

In his home town, Rosenwald is the first name on the list of any drive for charitable or educational purposes. He has given generously to the Field Museum, enabling this important scientific institution to carry on explorations that will undoubtedly widen the world's horizon of knowledge. He established the Sears-Roebuck Agricultural Research Foundation, which is already acquainting farmers in every part of the country with vital facts in regard to agriculture.



Julius Rosenwald

Particularly fortunate have been the negroes in benefitting from Mr. Rosenwald's charities. Much of the \$2,570,000 raised to erect colored Y. M. C. A. and Y. W. C. A. buildings has come from him, and he has given \$1,500,000 for negro rural public schools.

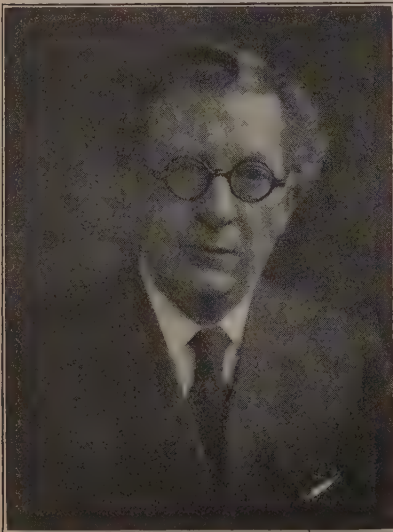
In 1917 Mr. Rosenwald gave \$1,000,000 for the relief of war sufferers in eastern Europe. On his fiftieth birthday he gave \$700,000 to the University of Chicago, and in 1918 he gave \$500,000 toward its Medical School.

During the World War, President Wilson appointed Mr. Rosenwald to the Advisory Commission of the Council of National Defense, where he acted as chairman of the committee of supplies. He was a member of the special mission in France sent by our Secretary of War in 1918, and in 1919 he took part in the second National Industrial Conference.

Mr. Rosenwald's latest contribution is what started the ball rolling at Philadelphia.

A Master of Strategy

WHAT may be in a name, Louis Marshall cleverly demonstrated at the Philadelphia meeting, when he completely out-marshalled those opponents who sought to delay launching the big drive. Mr. Marshall's career is full of examples of equally effective strategy. Born in Syracuse, New York, in 1856, he is a product of the public schools of that city and of Columbia University law school. He holds the



Joseph Barondess

unique record of having been a member of the constitutional convention of New York in 1890, 1894 and 1915.

In 1902 Mr. Marshall was appointed by Mayor Low of New York to investigate conditions on the East side. In 1908 he was appointed by Gov. Hughes as chairman of the state immigration commission. Among his notable defenses were those of Gov. Sulzer, and of Leo Frank, before the United States Supreme Court. He was a leader in movements for abrogation of our treaty with Russia, mediator in the cloakmakers' strike of 1910, and prepared the protocol since used as a model in the settlement of numerous other strikes. He was on the arbitration board that settled the clothing workers' strike in 1919 and was chairman of the committee to fix the price of bread. He procured the enactment of laws regulating private and foreign bankers and other reform legislation.

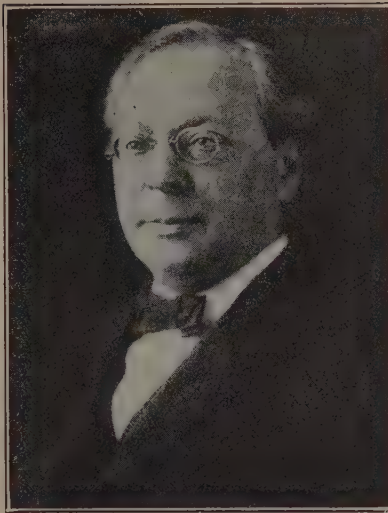
Mr. Marshall headed the Committee of Jewish Delegates to the Peace Conference, whose efforts resulted in treaties with Poland, Roumania, Czecho-Slovakia, Jugo-Slovakia and other countries which guaranteed equal rights to all racial, religious and linguistic minorities. Since 1910 he has been a trustee of Syracuse University, to which he presented a law library.

Came to New York with Fifty Cents

DR. JOSEPH A. ROSEN, whose report favoring colonization of Jews in Russia was adopted at the Philadelphia conference, came to New York twenty-two years ago, with fifty cents



Dr. Joseph A. Rosen



Louis Marshall

in his pocket. He was 27, had attended Moscow university, had escaped from Siberia, whither he had been banished for participating in anti-Czaristic politics, had studied chemistry and philosophy at Heidelberg, Germany, and had written for Russian journals.

Young Rosen knocked about the metropolis, then drifted west, where, after two years of working at odd jobs, he entered Michigan State Agricultural College, at Lansing. Three years later he was graduated as a "Master of Agriculture." By this time his articles on agriculture had attracted sufficient attention for the Kharkov Agricultural Society to make him head of its American bureau, in Minneapolis. Here he gained a further reputation for dry-farming, grain handling and production, one of his treatises becoming the basis for the Russian grain elevator laws. In 1910 he was called to take charge of the American section of the All-Russian Agricultural exposition.

The World War temporarily broke his connections with Russia. He took charge of the Baron de Hirsch Agricultural School, at Woodbine, N. J., and became a director of the Jewish Agricultural Society. In 1916 the Kharkov Society resumed activities and Dr. Rosen transferred its bureau to New York. From the outbreak of the Russian revolution, in 1918, to 1921, he was head of the commercial department of the New York office of the International Bank of Commerce of Petrograd. Then he returned to Russia, as head of reconstruction work for the American Joint Distribution Committee. He introduced American maize and American methods into the

Volga region, with the result that there has been no repetition of the famine of 1920-1921, and he was made consulting agriculturist of the Union of All-Russian Co-operative Agricultural Societies.

A Practical Idealist

STEPHEN S. WISE, whose brilliant speech counselling caution at the Philadelphia Conference, for a time threatened to bring matters to an impasse, is perhaps our most scintillating example of the practical idealist. A leader of Reform Judaism in this country, he has been, at the same time, the associate and advisor of the politically great. Woodrow Wilson he counted among his friends. His prompt acceptance of Baroness' suggestion of compromise illustrates his breadth of character.

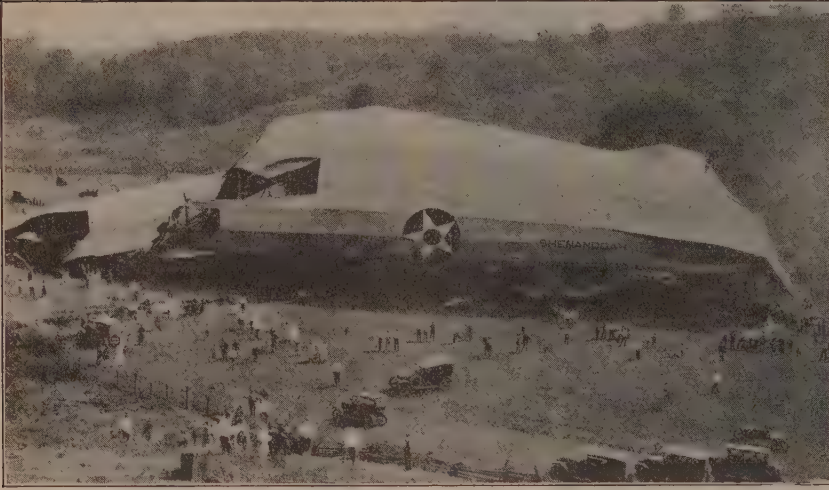
Born in Budapest, Hungary, in 1872, Rabbi Wise came to this country as a child. He was educated at the College of the City of New York and at Columbia University (Ph. D., 1901). In 1893 he accepted the pastorate of the Madison Avenue Congregation, which he served for seven years. Then followed six years as pastor of Temple Beth Israel, Portland, Oregon.

In 1917 he founded the Free Synagogue of New York, of which he is still pastor. He was founder and first secretary of the Federation of American Zionists, headed the commission of the Zionist Organization of America and was on the delegation of the American Jewish Congress represented at the Peace conference in Paris. In recognition of his services, Rabbi Wise received the order of chevalier of the *Legion d'Honneur* in 1919.



Rabbi Stephen S. Wise

News in Views:



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AT least one of the survivors of the Shenandoah disaster is a Jew—Joseph Shevlowitz, whose life since he enlisted in the navy at the outbreak of the World War has been a continuous whirl of excitement. His mechanical ability won him a place on the dirigible's crack crew. Photo shows the Shenandoah immediately after the crash which cost fourteen lives.

Captain R. P. Crandall; William Green, Gompers's successor as president of the American Federation of Labor, and Hugh Frayne place a wreath on the great labor leader's grave, at Tarrytown, New York.



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Judge Joseph Sabath of Chicago, one of America's greatest authorities on divorce, returns from abroad. His words have brought happiness to hundreds. No, not that way! He usually gets them to kiss and make up!

Fifteen members of the Standard Club, Chicago, took part in the ceremony of dedicating the new thirteen-story building. Workmen paused long enough for Jacob M. Loeb, president, and Jacob L. Kessner, chairman of the building committee, to lay the corner-stone. Mr. Loeb is placing a popular magazine with the corner-stone for historical purposes.



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President Cohen Confers with J. D. C. Leaders—the Shenandoah Collapses—Gompers' Memory Honored—and Other News

ALFRED M. COHEN, President of the I. O. B. B., was a conspicuous figure at the Philadelphia Conference which launched the \$15,000,000 campaign for overseas' relief. Reading from left to right: David A. Brown, leader of the campaign and member of Detroit Lodge of the B'nai B'rith; President Alfred M. Cohen, Oscar Berman and Isadore Weil.



This picture and the one below will give you some idea of how a large part of the \$15,000,000 will be expended.



Jewish women preparing meals while camping out until their new home can be built, in the Ukraine, Russia.

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Arrival of Jewish settlers in the Ukraine. They have left the large cities to colonize the thousands of acres of fertile land set aside for them by the Soviet government. The American Joint Distribution Committee's financial assistance makes this project possible.

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The Printed Page

Luigi Luzzati and the Jewish Martyrs

By Yakir Behar

Grandi Italiani, Grandi sacrifici per la patria, by Luigi Luzzatti. (Nichola Zanichelli, Bologna).

LUIGI LUZZATI, that venerable patriarch whose deep-set eyes are illumined with the prophet's vision, has published his memoirs.

The first part of this work contains his memorial speeches on the greatest patriots, statesmen, scientists, poets and novelists, the one on Emile Zola, the magnanimous defender of Dreyfuss, being particularly effective. These speeches were delivered in the course of half a century, during which Luzzatti took active part in the politics of his country and studied intensely the social and philosophic events of the world, since time immemorial.

The second part deals with the prodigious activity displayed by Luzzatti on the eve of and during the great conflagration, when he was giving his attention at the same time to financial problems and to the defense of the rights of oppressed peoples, including the Jews, whom he places in the first rank of martyrs.

The third part shows us the extent to which Luzzatti strove in behalf of the refugees, the orphans and all the other unfortunates of the Great War, by promoting charitable institutions and by his noble and wise administration. It was his task to console some fifty thousand war victims.

The second volume, now on the press, goes over the religious problems of our times, considered, in part, from the point of view of constitutional law. When I had the honor of being received by Senator Luzzatti, now Minister of State, on the Fourteenth of March, his excellency was just reviewing this second volume, the title of which will be "God in Liberty." This volume comprises four parts: the liberty of conscience and science, including several sublime pages on the development of American liberty; Christianity and Buddhism; the defense of a persecuted nation during the centuries of its martyrdom; the return of St. Francis of Assisi.

The third chapter of this second volume, as might be supposed, interests

our people particularly. It embodies all the articles and messages of Luzzatti in behalf of the Jews. For this reason the book is awaited with eagerness by all Jewry as well as by Balkan political circles. Meanwhile let us turn to one of the most suggestive chapters of the first volume, "Giorgio Politeo and his scientific works."

GIORGIO POLITEO, the Dalmatian philosopher and believer, who "knew how to graft the roses of Hellas on the thorns of Gallilee," who was influenced first by the Pagan political and philosophic ideal and later by the Christian ideal, inspired in Luzzatti, a fertile curiosity in religious and philosophic fields. In his turn, the glorious disciple ascribed to this Venirian Socrates the priority in the new philosophy of the "unconscious." Long before Hartmann, James and Bergson, Politeo had exposed in substantial completeness the doctrine of the "unconscious," a doctrine variously explained by each author. Here is Luzzatti's own clear exposition:

"The unity of the conscience, as it was taught by the ancient doctrine, could stand no longer—our mind being an aggregate of activity 'in potentiality or in function'; the 'unconscious' being the effect of faculties which do not think, but which through intuition illumine the cognizable, the domain of the intellectual, by unforeseen and unexpected rays of light. . . . It is necessary to explore by other means these unknown worlds which we carry in our souls; the mind is unable to govern them, but often is governed by reflecting in them the living currents. It is out of this region of the 'unconscious' that the eternal and fresh sources of the beautiful, the good and the divine spring forth.

"Sum total, the human soul is no longer. It is no longer one, simple, homogeneous, always identical with itself, capable of knowing itself, capable of ruling itself by the categorical 'imperative' of its free will in following the light of reason, according to the teachings of the ancient doctrines. These doctrines admitted and studied the deviations, the exceptions, the diseases, the states of emotions and of ecstasy, and interpreted them in a way to confirm rather than to impair the unity of conscience. Man's guide would no longer be found in reason, but in

his own hidden instincts, resulting from heredity, from the occult moral and physical treasures, which, all unknown to him, inspire him and push him—through a largely unconscious activity, obeying laws imminent in physical life—toward the spirit, knowledge, character, morality and religion."

In reading this chapter we note with a great joy, the extreme admiration of Luzzatti for the Jewish martyrdom of the Middle Ages, in the course of an argument with his master on religious freedom, the enfranchisement of the mind from prejudices dominating in the schools—from dogmatic intolerances, equally blind be they of ecclesiastic or of lay origin.

The beginning of the controversy between Luzzatti and Politeo lies in a thesis which the disciple wrote on the characteristics attending the deaths of the martyrs of great causes: science, liberty and the principal religions. Luzzatti tried, as far as possible, to establish the moral values of those great martyrs who in dying acquired immortality, whether they looked for it, ignored it or rejected it. To Luzzatti it appeared that the sublimest type of martyr, the one with greatest individual and conscious force, is the scientist, who, though aware of imminent death, inoculates himself with a fatal substance in order to describe or experience its effects. The master, on the contrary, recognized the supremacy of the martyrs of faith.

But which of these two categories of martyrs showed the purer, the more disinterested courage? Master and disciple agreed on this, that the martyr dying for the love of his God and not for the purpose of enjoying glory on earth, rises far above those who add to their sacrifices the thought of leaving their name and a cult to posterity. There are, therefore, those who die in their conceit and those who die in humility.

"Conceit, this demon, which may serve as substitute for everything else, may also in the hours of torture and agony, and in the face of the most terrible threats, excite and exalt the martyr and by glorifying the cause for which he is sacrificing himself, which is also one's own glorification, impute, in the eyes of his judges, a greatness, to his heroic words uttered as a protest against adverse destiny."

Politeo promptly retorted that there

was a great "contrast between the political martyrs and those of the first three centuries of Christianity who took Christ as the model of meditation and of suffering. In the first—the political martyrs—there is an expression of the greatest physical energy, the heroic paroxysms of courage, of magnanimity, of conceit; in the Christian martyrs one finds calm, resignation, prayer and forgiveness for their executioners, because dreaming of a truth which is not of this world, they feel no need for allying it to words and facts evoking human remembrances and passions."

Luzzatti, in turn quoted the heroic patriots of the *Risorgimento*, and the heroic lives of humble workingmen and peasants, who sacrificed themselves for their country without ulterior motive, with no personal ambition, not even knowing that their sacrifice was weaving the glory of the nation. He likewise recalled the Jewish martyrs of the Middle Ages. And after having described their deeds, as revealed by the latest historical researches, he asked:

"To what place should these martyrs be assigned?"

"Master, the Crusaders, before entering the Holy Land, practiced by killing Jews. The latter, besieged in a tower at either Spire or York, placed in the terrible dilemma of either abjuring their faith or dying, never hesitated; the oldest among them killed their companions—men, women and children—and then killed themselves. These martyrs made the supreme sacrifice in order not to abjure their faith. They allowed themselves to be beheaded without the hope of hastening, by shedding blood, the triumph of their faith; they died without the compensation of a vindicating apostolate, and without any idea of the certain and approaching triumph which alleviated in a measure the sufferings of the Christian martyrs, making them lighter and more endurable. While the latter, thanks to their faith in Jesus, were certain of disappearing from human power, to be resurrected in the divine substance, the former fell solitary, without even an abiding faith in the immortality of their soul. Master, these martyrs move us, so much the more because their tragedy of death is deprived of all divine or human support."

Luzzatti relates that at this point of the argument, the master pointed out a new doubt, that of dying for either truth or error; but the disciple not long after observed that "having reached the climax of the divine trag-

edy, their religious conviction, sealed with their blood, is the expression of a very high moral truth." The master agreed to this.

In one of the notes following his memorial speech on Giorgio Politeo, Luzzatti remarks that Renan denies the Jews belief in the immortality of the soul. He adds that he has argued elsewhere this topic and that the doubt varies according to the epochs and the attendant misfortunes. During the Middle Ages, he says, under the bitter sufferings of persecution, this faith appears rather timid and under restraint. In the "Jewish Complaint" which Luzzatti reproduces further on in his work, this faith manifests itself. In any case, he says, we do not witness here the frenzy of Christians who seek death in order to enter future life. Later on in his memoirs, Luzzatti announces, he will describe the conversation he had with Renan regarding the immortality of the soul.

May I not quote here a thought of Renan extolling the Jewish genius? "It is above all by the conception of providence and of social justice that the Hebrew development parted clearly from that of our races. The latter were always satisfied with a rather lame justice in the administering of this universe. Their assurance of another life, supplied for the iniquities of the actual one, ample compensations. Whereas the Hebrew prophet never resorts to either compensations or punishments after death." Was it not Renan who asserted "Jesus and the apostles did nothing but repeat Isaiah?"

In his notes accompanying his controversy with the master, Luzzatti remarks that the "Jewish Complaint" is a very little known elegy. It was composed toward the end of the thirteenth century or at the beginning of the fourteenth, probably twenty years after the twenty-fourth of April, 1288, that woeful day when the tribunal of the inquisition of Troyes-en-Champagne caused thirteen Jews to die on the pyre for their refusal to be converted. It is worthy of note that this elegy greatly disturbed the suave and liberal soul of Giorgio Politeo, who had not known the details of the terrible history of the persecution of the Jews during the Middle Ages.

"Italia Judaica"

Historical and Archeological Bibliography of the Jews of Italy, by G. Gabrieli Leonardo Foundation, Rome.

GABRIELI, a fervent admirer of Jews, gives us, in this essay the

first work of its kind in the peninsula. Our co-religionist, E. Morpurgo of Padova (Italy), intends to publish a "Bibliography of the History of the Jews in the Venetian Region," but Gabrieli's essay is unique; it is an introduction to special monographs on Italian Jewry.

Signor Gabrieli is the distinguished librarian of the Royal and National Academy of the Lincei in Rome. His essay, so precious and so interesting for scholars of the Jewish world, is the result of a wish to fill up a gap in the history of the Jews in Italy.

Here is found, in a few descriptive lines, the role played by the Jews in Italy.

"A chapter that ought not to be neglected in the history of Italy is that which concerns the life of the Jews in our country. For more than two thousand years a considerable group of the descendants of Israel have lived on Italian soil and have succeeded in reaching such a high standard of prosperity and culture, that this standard assumes a capital importance in world-Jewry. Even though they have been constantly excluded, until relatively recent times, from public life, the Jews of Italy shared—and it could not be otherwise—the destiny of our country. They spoke its language, they acquired its habits and customs, they familiarized themselves with its culture and, at the same time, they did not estrange themselves from their ancestral inheritance. They aided directly or indirectly in the progress of Italy in branches of thought and art, in literature, in commerce and in industry. They carried the help of their intelligence and of their arms to the cause of the national *Risorgimento*. Their history is an integral part of the Italian one and students of the development of our country must give attention to their part."

It is a great joy to see that those non-Jews who are familiar with Jewish life pay tribute to the people who have been "the salt of the earth" through centuries. Signor Gabrieli writes as follows: "The history of this people . . . fills us with astonishment and admiration. Wherever these wandering Jews dwelt in the world, even in backward countries, they fostered culture and strengthened civilization and this culture has never ceased to exist as long as they lived there."

Gratitude to Hermann Marcus, David Castelli and Achille Cohen appear in a preface.

YAKIR BEHAR.

Lengthening the Horns of Moses

By Joel Blau

(Continued from Page 11)

this thought flowed the necessity of the prohibition of image-making: not merely of polytheistic worship but of all image-worship, even though the latter might be dedicated to Jehovah, since it too tended away from the thought of the One God, author of the One Law. "One God—One Law" was Moses' aim.

Langner speaks with a measure of enthusiasm of what he calls "the discovery of Jehovah." He speaks of it as "an amazing feat," considered spiritually, scientifically, economically. Its scientific consequence was immense. The Hebrew mind, not bent like the Greek mind, upon the discovery and explanation of the minute facts of the physical world, has nevertheless worked intuitively in the direction of that which is both the conditioning hypothesis and the last conclusion of scientific investigation: namely, the unity of the world plan. Accordingly, Langner calls the central doctrine of Moses, the Unity of Jehovah, "the first scientific hypothesis." Moses, insisting on this doctrine, and further emphasizing it by means of his prohibition of image-making, dealt a death-blow to myth; and the death of myth alone made afterwards possible the rise of a scientific answer to the riddle of the universe. When, for instance, the sun ceases to be a god, it becomes a lighting and heating machine. It appears, then, that Moses not alone proved a liberator of the Jewish people, but also became the emancipator of human thought. Why, then, all this indignation against Moses? Ah, but Moses the Liberator turned Moses the Lawgiver—and there's the rub!

AS a lawgiver, Moses' emphasis upon God's Unity had evil economic and social consequences, which have endured to this very day. Belief in One-God simplifies life. It diminishes your religious duties. You do not have to spend so much time in devotional exercises when you have to satisfy but one God as if you had to satisfy many Gods. The Egyptian had very little time left for the real concerns of everyday existence: he had too many gods that claimed his attention. Moreover, the Egyptian had his gaze fastened upon death and the life after death to be spent in the company of many gods, each of whom had to be lived with on the best possible terms. The Israelite had no such concern: his life was not so complex. Having but one God to look after, he could devote his attention "strictly to business," and that is why he outwitted and outdid the Egyptian economically! It sounds very plausible, the theory of Langner's; one recognizes in it a reading of economic history similar to that of Sombart's, who contends that the very nature of the Jewish religion promoted the Jew's phenomenal economic ability and prosperity. Langner, too, thinks that the belief in the One-God develops in the mind a faculty for abstract thinking (or is it the other way round,

perhaps: that the antecedent faculty for abstract thinking led to the recognition of the One-God?), and this type of thinking is then turned to good account in the field of economics. Far be it from me to accuse Langner of anti-Semitism; it really does not matter whether he is or is not an anti-Semite: but let the reader judge for himself how near our author comes to the ludicrous doctrine of German economic anti-Semitism, according to which monotheism is good business. Good business, forsooth, to be a follower of Jehovah! Wonderful business, my good sirs, to be a Jew! . . .

This charge directed against the simplification effected by the Jewish religion is a very interesting one, and deserves some attention. Simplification as such, and for its own sake, is a rather dubious virtue. We may as well admit that. The austerity which goes with it, and which so irritates Langner, may be objectionable. To effect an economy in the religious life of man may mean to deprive the latter of richness, of color, of poetry and warmth. No wonder there are so many neo-pagans in this day who sigh for the lost glories of Olympus. Mount Zion can, indeed, never vie with the gaiety of the pagan heaven: our God is too old and too mature to carry on like that mischievous and carefree Bohemian, Zeus. But if the Jew stripped the mansions of heaven of their blithe, unbridled life, it was not merely for the purpose of simplification, in the niggardly, parsimonious sense of that term; it was rather for the purpose of intensification, in order to concentrate the attention upon the spiritual world and its ethical challenge to man. Simplification for the sake of intensification, and not for the sake of the impoverishment of the spiritual life: this may be said to be the characteristic feature of Judaism! But, our enemies suggest, our characteristic religious economy was dictated by and led to financial economy! We are said to have stripped the heavens, not, as we proudly say, in order to enrich the earth and all that therein is, but in order to enrich ourselves! And friend Langner seems to lend himself to this theory! Is it worth pointing out that the One-God may ask for a more strenuous devotion, for a more energetic concentration of all the faculties upon the requirements of the spiritual life, than all the gods of the Greek and Egyptian Pantheon combined? None who really understands the Jewish religion could ever maintain, as these gentlemen do, that it is animated by the desire of getting speedily rid of God, with a view to releasing the faculties toward economic mischief. I cannot imagine a more vicious slander than this; and as for Langner, the best that can be said about him is that, with all his acumen, he did not think the proposition through, to its last logical consequences, or else he would not have espoused it as his own.

Law, then, and its concomitant image-breaking, according to Langner, were conducive to the impoverishment of the whole life of man. His thesis is: Peoples with many gods, and hence many images, foster the creative faculty of man; while peoples with few gods, or (*horribile dictu!*) with but one God, and hence with few or no images at all, promote scientific and mental activity, with a tendency toward pernicious economic and political self-aggrandizement. It is thus that all the evils of our present-day civilization are laid at the door of Moses, the Lawgiver. It is curious to watch how neatly Langner lays out his scheme of historic interpretation in order to match it with his pet prejudices. Moses, with his preternaturally lengthened horns, is seen to bore his way into every department of human life and create nothing but havoc and harm. Watch him doing it!

THE prohibition of image-making not only prevented the Jews from accepting the gods of other peoples, but prevented other peoples from dropping their gods and accepting the abstract God of the Jews. Thus, the pagan world accepted Jehovah only after Christ died on the cross, for in dying he created an image—the image of a young man crucified on the bitter tree. This image the pagan mind could worship. But at the same time, in dying, Jesus gave a new lease of life to that very system of dry legalism, enemy to all beauty and all art, preventive of all sweetness and light, which he had come to abolish! And this is how it was done: first came the saints with the sublime riot of Christianized polytheism, and set up by the Catholic Church; and thus, to quote Langner, Moses lay buried for fifteen hundred years in the Bible of his making. You recall that the Bible says that no one knew Moses' burial place: well, Langner discovered that burial place to be—the Bible! But, says Langner, came Protestantism and resurrected Moses, and then see what happened!

The saints and virgins eliminated, there remained of Christianity naught but what was akin to the moral code of Moses. The Reformation thus continued and gave further strength to the legalistic and (fiel!) moralistic civilization of Moses. The consequences were the threefold evils of our modern civilization: Nationalism, Democracy, Political Freedom—all accompaniments of Moses-ridden Protestantism!

Nationalism, as known in this age of grace and Fourteen-points, is obviously derived from the Chosen People doctrine. The typical boast of being a citizen of "God's own country" is naturally pre-figured in the phrase: "a land flowing with milk and honey." Democracy is the fruit of Puritanism; and Puritanism stands self-condemned as having derived its inspiration from the Bible. Puritanism, Langner tells

us, is the Anglo-Saxon adaptation of Hebrew Ethics: the direct outcome of the rediscovery of the Old Testament by the English. Father Moses is responsible for the Pilgrim Fathers. For the political liberty which the latter have set up on American soil is no liberty at all, but substitution of Demos for the King: it means the setting up of organized corruptionists worse than kings who would rule the people in the spirit of petty prohibition and, worse still (here Langner's antinomianism again crops out), who would perpetuate in the consciousness of the people the benighted superstition that the solution of human problems can be achieved by Law. Says Langner: "The formula of Moses has run riot in the United States!" Moses was "the invisible voyager on the Mayflower." From what we know about the temper of the Mayflower-ites, it is a good thing, I suppose, that he was an invisible voyager, for had he been visible he certainly would not have been allowed to travel in that exclusive Nordic company. But, having managed as an invisible stowaway to smuggle himself into these United States, we are to believe that in his invisible and insidious way, and helped by his long, long horns, he is still rocking, as it were, the boat of civilization!

There is not any evil in the world today which Langner does not generously ascribe to Moses. The mechanization of life, the lack of beauty in arts and crafts, the sordid acquisitiveness, converging, as they do, towards exaggerated practicality and utilitarianism, are to be attributed to the moralism and legalism of Moses. There is a need of a new faith, we are told. A kind of modern polytheism. Bring back the arts and images; foster the creative life; in fact, make images of yourselves; that is to say, find salvation in the worship of exalted personality, such as the human Jesus and others like him, and you will banish the materialism of our sordid civilization. The Machine is, indeed, not to be broken up, as suggested by Butler, but it is to be used towards beauty. The Gods to be worshipped are the Gods in men themselves—whatever that may mean. Perhaps it means the cult of autobiography, so wide-spread in this age. Who knows? If men begin to worship the God-in-themselves, it is themselves they will end in worshipping. If men will reverently bow before the God-in-John-Doe, as either Carlyle or I-do-not-at-this-moment-remember-who-else said, then John Doe will be their God.

With much that Langner says about the place of beauty in life, and even as to its being an antidote to the greed and ugliness of our contemporaneous civilization, we can heartily sympathize. We can easily recognize in all that he says a re-formulation of the old alleged antithesis between moralism and estheticism, so much harped on by Matthew Arnold and his like: a much exaggerated and, if I am not mistaken, exploded theory. But one hardly thinks it worth while to contradict in detailed fashion his contention that all the evils under which we are groaning today are ascribable to Moses. It is a manifest absurdity.

Langner interprets history to suit his preconceived notions. The very form in which he links up all abuses of civilization with the Lawgiver condemns itself. We can but read him with astonishment and amusement as he clamorously denounces the domination of "Moses, Materialism and the Machine." As if an alliteration were an argument and not a somewhat antiquated literary device!

IV.

NOW, in Langner's view, Moses' legalism is organically combined with his ineluctable anti-estheticism, so does Langner's estheticism go hand in hand with his pronounced anti-legalism. Opposition to and distrust of law is, as said above, a very ancient thing. It is wholesome even, as a method of criticism; as a protest, if not a program. One would wish to deal with it in detail were it possible within the compass of a review already grown somewhat too long; particularly as so much that is derogatory is said, both by glib popular orators and real thinkers, concerning the objectionable legalism of the Jewish religion. Let just a point or two suffice.

Legalism is objected to because it represents outward authority. There is an instinctive human revulsion against authority. We do not like to be commandeered. On ethical grounds, there is moreover a grave doubt as to the value of an act, no matter how beneficial or virtuous, which is the result not of the free spontaneous moral impulse of the individual, but only of obedience to authority. Further, there is a tendency in all law, based as it is on outward authority, to detach itself from human interests and become self-sufficient, rather than merely instrumental. It is at this point that law degenerates into legalism. The law is suspended in the air, and men are to worship it as if it were an idol; while this Moloch is not expected to serve and protect the good of mankind. Then, men are made for the Sabbath and not the Sabbath for men. Law and Right are confused, and made to appear identical. Plutarch tells us that when Solon (the Greek Moses) was about to promulgate his code of laws, Anacharsis laughed at his undertaking and at the absurdity of imagining that he could restrain the avarice and injustice of the citizens by "written laws, which in all respects resemble spiders' webs and would, like them, but entangle and hold the poor while the rich broke easily through them." Here is a fine expression of anti-legalism, which holds true of our own legal situation as well. But, obviously, the grievance is against the abuse of law rather than against law itself, against the abuse of authority rather than against authority as such. Authority degenerates into authoritarianism; as law degenerates into legalism; and it is quite wrong to abolish both law and authority because they are open to abuse.

Another ground of opposition to legalism is found in its tendency towards a warped sense of proportion. Before the law the little and the big are apt to be treated with the same gravity. Tithing the cumin is as

important as using a just measure. Seething the kid in its mother's milk becomes as heinous an offense as fractricide. A spirit of petty prohibition is manifested and the stupid assumption given tangible form that life can be regimented in all its minutest detail. Frankly, we Jews have been not altogether innocent of this sort of thing. Laws of clean and unclean, outworn taboos, foods prohibited and permitted, clothes cut to a certain pattern; these and many other similar things have been made the object of a meticulous but dubious piety. Huxley has recognized in the complicated ritual laws of the Jews a certain pragmatic value, inasmuch as they helped to keep the Jew alive. This argument is apt to be specious. One is bound to look askance at a theology which has been made the handmaid of biology, to help the individual or the group in the game of survival. Besides, ask the pious Jew if it is for any biological reason that he reverses the order and buttons his coat from right to left, or rather because he firmly believes that God Himself in His majesty revealed to man this most divine method of buttoning?

The strongest ground of opposition to law is the Paulinian; that law stifles rather than develops the moral consciousness of man, working "sin and wrath"; that it reduces the scope of individual responsibility and prevents the subtle emergence of instinctive goodness in the heart of man—the keen sense of *noblesse oblige*. Here the anti-legalists are on very firm ground. Given the consummate development of man's moral judgment, the fine flowering of his nature into love which reacts unerringly to every given situation in the noblest manner, and law becomes not merely superfluous but positively degrading. Therefore, the anti-legalists place love over against law; and suggest non-resistance as the best method of human education; the longer way to the goal of moral perfection, but, they maintain, the surer. Here, of course, we are plunged right into Utopia; and it is the quality of all Utopians that they pass lightly over the difficulties presented by human nature, not as it ought to be, but as it is. Of course, if human nature readily responded to the promptings of love, law would be unnecessary; but the Lawgiver, who must necessarily deal with the immediate urgencies of the associated life of man, can but recognize in such a consummation a far aspiration never entirely to be lost sight of, but nevertheless an aspiration for whose sake the immediate needs of men dare not be neglected.

However, so far as the Jewish Bible is concerned, it is noteworthy that in it both the legalistic and non-legalistic, even anti-legalistic strain are equally represented. It would require another lengthy article to show how these two seemingly opposite strains are equally balanced. The Jewish teachers were too practically-minded to dwell overlong in Utopia, and therefore turned to law as the immediate remedy of all human inequities and iniquities. But they were far too idealistic not to glance wistfully toward Utopia, which

they called the Kingdom of God, as the ultimate fulfillment of human destiny. And thus we find Jeremiah predicting the coming of the time when the law of God will not be written down in tablets of stone, but in the very heart of man, having become organic to his whole being—the pulse of the blood, the song of the life. And thus we find even the Rabbis, whose petty legalism we so often scorn, proclaiming in a fa-

mous pun that the law spells liberty and not bondage.

V.

LANGNER personifies these opposing strains in Moses and Miriam. Moses, the legalist and estheticist; Miriam, the anti-legalist and estheticist. Yet, Miriam is made to say: "Your truth is a truth for a generation, brother. Mine is true for eternity." This is the real substance of the whole

controversy. In so far as we must deal with truth for the generation—for the here and now—we are legalists. But in so far as we look toward the vaguely shaped summits of eternity, lost in the clouds of the yet-to-be, we are anti-legalists. We can but hope that the race will be educated, by one method or the other, or perhaps by both, to reach those Pisgah-heights.

In the meantime it will never do to lengthen the horns of Moses.

Why Did Chopin Hate the Jews?

By A. A. Roback

(Continued from page 18)

plest hazard which answers the situation, just as the easiest route is not always the most direct.

It is necessary to understand Chopin as a personality before we can expect to shed light on specific acts and expressions. Chopin was by no means the only composer to display anti-Semitic tendencies, but with him as with Wagner the complex on the Jews colored his whole outlook on life. We find him in the paradoxical position of hating the Jews and yet courting their society and profiting by the social intercourse with them. It is this polarity of conduct or feeling which points in the direction of my explanation, viz. that the great Polish musician inwardly respected the Jew, but could not help perceiving his own defect of will thrown into relief by the persistence, coolness, motive force and other character traits exhibited by the Jews with whom he had come in contact.

Whoever wishes might account for Chopin's Jew-hatred differently. He might say: "Chopin was a Pole and that is a sufficient explanation," or he might cite for our edification the fa-

mous parody by Tom Brown of Mar-tial's epigram:

"I do not love thee, Dr. Fell,
The reason why I cannot tell.
But this alone I know full well
I do not love thee, Dr. Fell."

THERE may be some—I have found one at least, a very learned person taking this attitude—who shrug their shoulders impatiently, insisting that there is no problem here. If they are musicians, then Chopin's music, and his music only, holds their attention; and if they are not musicians, then Chopin means a good deal less to them than Chaplin or Berlin—and there the matter ends.

I have already indicated the value of a thorough understanding of the life of an artist. His productions are of course the chief attraction in his life; but his behavior, especially in apparently trivial matters, is of no mean importance. The artist concerns us not only for what he has accomplished but also for what he is. It was not in vain that Thayer spent the larger part of his life tracing tit-bits about Beethoven's life. The musical world is so much the wiser for them, and

psychologists dealing with the vast subjects of personality and character will discover in Thayer's material a rich field of operation.

Chopin's life is of equal interest, although Beethoven's personality towers above that of Chopin just as his polyphasic music transcended the tender tones of the Pole. But the analytic investigator will not contend himself with the bare data of his life. He will seek for the hidden motives; and the celebrated composer's dealings with and attitude toward the Jews will illumine many an obscure fact. And who knows but that his music will take on greater significance if understood in the light of Chopin's traits and complexes, which seem to have been projected onto and reflected through national media (Polish and Jewish)?

In the study of Chopin's reaction to the Jews we have, therefore, not only a bit of fascinating biography, not only a possible index to the *quale* of some at least of his compositions, but a valuable contribution to the branches of individual psychology and national psychology.

The Bible in Early American Literature

By Leon Spitz

(Continued from page 19)

Jehovah and the Continental Congress," and even while the Declaration of Independence and the Constitution miss Biblical phrasing, George Washington, in his responses to the gratulatory addresses of the Jewish congregations at Newport and Charleston, speaks of the "seed of Abraham" and expresses the pious hope that all Americans will dwell "in safety, each under his vine and fig tree."

A modern historian of American literature reminds us that "the devout

old Continentals dashed upon the Red Coats most irresistibly to the inspiration of fifes that shrilled one of their favorite psalm tunes":

Let tyrants shake their iron rod,
And slavery clank her galling chains,
We'll fear them not, we'll trust in God;
New England's God forever reigns.

Immediately after the Revolution, Allston, a Boston landscape painter, did not forget Biblical subjects. The Star Spangled Banner, written by Francis Scott Key, was composed dur-

ing an hour of "storm and stress," a Revolutionary hymn. It is profuse with Biblical expressions, such as "havoc of war," "the battle's confusion," "the terror of flight," "the gloom of the grave," "war's desolation" and the interesting slogan, still found on our coins, "In God Is Our Trust."

Thomas Bailey Aldrich essayed with no slight measure of success the minor American epic and his themes for it were drawn from Judaic legend.

Hannah's Children

By Yossef Gaer

(Continued from Page 21)

Engrossed in reading the "Psalms," Moyshele did not notice his mother looking through the window in the partition, nor was he aware of the gradual assemblage of the congregation, and when the cantor began to sing the first of the prayers, he started up with surprise. Hurriedly he joined the congregation in the prayer of the departing day. When the last of the prayers was over and while the congregation was still waiting for the first star to appear—the signal of the beginning of a new day and of the hour to begin the evening prayers—Chaimke called Moyshele outside.

The stairs of the synagogue were covered with hay and a number of well-scrubbed boys sat there discussing whether it was a greater sin to insult an orphan than to tell a deliberate lie to an elder. Each of the debaters brought citations from the Bible, Talmud, Rashi and Rambam to defend his arguments. They all spoke at the same time and soon began to quarrel.

"Fe! You should be ashamed of yourselves to quarrel on the eve of *Yom Kipper!*" exclaimed Moyshele in disgust, and left the group.

He slowly circled the synagogue, looking up at the sky. There was a faint tinge of purple in the west, fading slowly into a dark mysterious grey in the east. The immense arch above brought sudden realization of the vastness of space—and he shivered. 'And Jehovah is beyond the visible sky, beyond the seven skies; and He is vaster than all of them!' the thought came to him. 'And it is before Him that we are standing on trial tonight and tomorrow!'

"Come in, rascals!" called the beadle from the door of the synagogue. Moyshele woke from his speculations and hurried in.

The host of tall wax candles were all lighted and the heat and suffocating odor with which they filled the hall checked Moyshele. For a moment he remained near the entrance to catch his breath, then he slipped to his place near the *Oroyn*. The entire congregation of men were already covered with their white prayer-shawls, standing in their stocking-feet, facing east, their faces covered, and their heads bent low.

In the tense and solemn silence the old *Rov* arose and walked up the stairs of the *Oroyn*. Moyshele held his breath.

The *Rov* pushed aside the curtain, and opened the doors. He paused and sighed deeply. Then he slowly took out the first scroll and handed it to the cantor; he handed another to a respected member of the congregation; and another—nine in all. Each who received a scroll kissed the velvet mantle that covered it and stationed himself near the *Omod*.

The tenth scroll the *Rov* kept for himself, and closed the doors. Then he slowly walked down and took his place directly in front of the *Omod*, on which was painted in large letters: "*Know before whom thou standeth!*" and beneath that, in fantastic and intricately symbolical letter, the word "*SHADAI*"—meaning "The name of God is Jehovah."

There was a pause.

Moyshele closed his eyes tightly. Were he to open them and look above the heads of the ten bearers of the Torah he would surely have seen the Holy Splendor. Of that he was certain!

The silence was suddenly broken by loud weeping in the women's hall. Some one rapped on the wall, and the sobers were checked.

The *Rov* cleared his throat and began in a soft trembling voice: "With the knowledge of the assembly and the knowledge of God; through the Court of Below, and the Court of Above, we allow you to pray with the trespassers." He paused.

Some men pulled their prayer-shawls low over their faces to hide the flowing tears.

"*K-o-l N-i-d-r-e*—" The *Rov* began the divinely sorrowful melody.

Moyshele leaned against a bench and listened. And it seemed to him that he was in Heaven before the Seat of Judgment. He could hear the song of the Seraphim announcing the coming of the Judge of Judges to try the sinner, and he searched his heart for the Sin of Sins for which he was to be tried. But he could not remember it. And the divine song came nearer and nearer.

Moyshele awoke with a start. *Kol Nidre* was over, and the cantor was in the middle of a prayer. Some of the congregation sang with the cantor, swaying from side to side; others strode to and fro, their arms folded, and their eyes on the floor. Most of

the worshippers were pale and wistful—like men on trial. Moyshele began to leaf his prayer-book, and finding the place, kept himself awake by walking and singing.

About nine o'clock the last of the prayers were over and Moyshele hurried to meet his mother. Coming from the hot and overlighted hall, the cold darkness confronted him with discomforting unfriendliness. Seeking protection from the night, he drew back into the doorway, dug his fists deep into pockets and watched the shadows that poured forth from the women's hall. Finally came one that he knew at once, and he ran towards her.

"Aren't you cold, my child?" Hannah asked him.

"N-no!" he answered, his teeth chattering.

She covered his shoulders with her shawl and they hastened home, where Gitele awaited them. Girls being excluded from religion, Gitele had spent the evening reading a very tragic tale about a blind beggar. And she had evidently been weeping.

"Come, daughter, put that book away. You will spoil your eyes," Hannah gently chided as she entered the room without greeting.

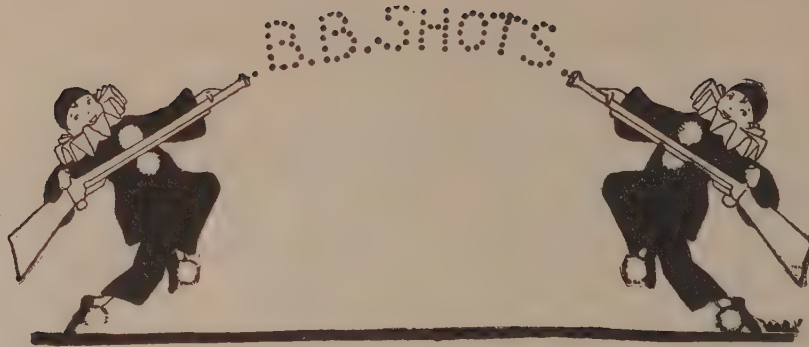
Gitele made no reply. She closed the book and began preparing the beds.

When the family retired, Moyshele and Gitele were soon sound asleep, but Hannah watched the restless shadows on the ceiling. The candles on the table were dying one by one, and the shadows became darker and darker. At last there remained only one candle. The solitary flame stretched its head out of the holder as if trying to take a last glimpse at the room. It trembled, and died.

And Hannah was not asleep yet.

By force of habit Hannah awoke very early next morning. Lying in her bed by the window she began the day with thoughts of her children far beyond the Great Waters. And on this Day of Atonement, when all the wishes of mortals were either fulfilled or refused, Hannah wandered over many unrealized dreams and hopes that had waned with the passing of her days. But there was one persistent hope that had never left her—the hope of having all her children with her.

(To be Continued)



A GOOD CATCH

A man in a hospital for mental cases sat fishing over a flower bed. A visitor approached, and, wishing to be affable, remarked:

"How many have you caught?"

"You're the ninth," was the calm rejoinder.

—B—B—

HER STRATEGY

The four girls were all good looking.

A young chap, very eligible, called on them frequently, but seemed unable to decide which to marry. So Annie put on her thinking cap, and one evening when the young chap called, she appeared with her pretty arms bare to the elbow and her hands white with flour.

"Oh, you must excuse my appearance," she said. "I have been working in the kitchen all day. I baked bread, pies and cake this morning, and afterward as the cook was ill, I prepared dinner."

"Miss Annie, is that so?" said the young man. He looked at her, deeply impressed. Then after a moment's thought, he said:

"Miss Annie, there is a question I wish to ask you, and on your answer will depend much of my life's happiness."

"Yes?" she said with a blush, and she drew a little nearer. "Yes? What is it?"

"Miss Annie," said the young man in deep earnest tones, "I am thinking of proposing to your sister Kate—will you make your home with us?"

—B—B—

AS WE SUSPECTED

"And who is that man in that padded cell?" asked the visitor to the insane asylum.

"Cross-word puzzles are responsible for his being here!" said the keeper.

"Went daffy trying to solve them, I suppose."

"No, he's the guy that made them up."

NOT so good! Not so good! The last volley of B. B. Shots failed to hit the bull's eye more than a couple of dozen times—which is poor marksmanship for B'nai B'rith shooters.

As a consequence we are sending Menorah buttons to only four contributors. They are: Louis Tuller, 1664 Grove Street, San Francisco; Mathilda Sperling, 491 East 188th Street, New York City; Myron E. Hoffman, 102 South 16th Street, Allentown, Pa., and Rose Zuckerman, 700 Adams Street, Mobile, Alabama. A signal victory for the East!

In order to save both ourselves and the four contributors from an angry uprising of jealous shooters, we are omitting the titles of the winning jokes. Frankly, we had read three of them before. But what's a little thing like originality among lodge brothers?

If you want to win a Menorah button next month, send your jokes to the B. B. Shots Editor, B'NAI B'RITH MAGAZINE, 118 South Clinton Street, Chicago.

AT PARTING

She—All is over between us and I am going to give you back your ring. There is another man.

He—Tell me his name and address.

She—You are going to kill him!

He—No! I want to sell him the ring.

—B—B—

ACCOMMODATING

One man getting on the street car, saw a lady holding a monkey.

Man to Conductor: Are monkeys allowed on the cars?

Conductor: Sit down so they won't notice you.

—B—B—

Slim—Do you know that girl?

Jim—No, but her face sounds familiar.

—Ohio Sun Dial.

—B—B—

MADE BEST OF IT

He—Did you take me for a fool.

She—No, I took you for a husband, but a woman can't help what she gets.

DIDN'T KNOW THE WAY

Billy Sunday tells this one of his recent tour of the United States: He was in a strange town and inquired of a small newsboy the way to the post office.

"Sonny, can you tell me where the post office is?"

"Yes sir, up this way two blocks, then one block to the left."

"Sonny, do you know who I am?"

"No."

"Well, I am Billy Sunday. You come to my meeting tonight and I'll show you the way to heaven."

"Aw gwan, mister! You didn't even know the way to the post office."

—B—B—

REVENGE

A little boy with a terrible toothache went to the dentist to have the bad tooth pulled out. When the painful operation was over he asked the dentist to let him have the tooth.

"What do you want the tooth for?" asked the dentist.

"I am going to take it home, fill it with sugar and watch the darn thing ache."

—B—B—

PRETTY TIGHT

"Tight? Why that fellow's so tight, he'll treat a girl to orangeade and then spend the rest of the evening trying to squeeze it out of her."

—B—B—

HIS DEFINITION

The teacher had been giving the class an elementary talk on architecture.

"Now," said she, "can anyone in the class tell me what a 'buttress' is?"

Little Walter arose, his face beaming with a quick flash of intelligence. "I know," he shouted, "a buttress is a nanny goat."

—B—B—

Sign on a door:

"The bell don't button; please bump."

OCTOBER, 1925

The B'nai B'rith and Social Service

By Jack Myers

How District No. 2 is Fulfilling its Duty

IF there has been any one contribution which the Twentieth century has made to the civilization of the world, it is the thought that is being constantly emphasized in our time that man does not live and achieve success and happiness by himself, but that every good which comes to an individual, comes because he lives with others. The most wonderful man in the world placed upon a barren island becomes as helpless as an animal.

It is because of this knowledge that man's happiness is dependent upon his fellows and that we are beginning to understand more and more every day that it is the duty of the rich to take care of the poor, of the wise to teach the ignorant, of those in high position to protect those in low position, of the virtuous to give a helping hand to those who have fallen by the wayside. The ability which we have or the success which we achieve is a God-given responsibility which we must use not only for ourselves, but for those less fortunate.

The Social Service Committee of this district believes it is fulfilling one of the highest ideals of B'nai B'rith and, at the same time, the most difficult task in the organization, by devoting so much of its energies to those of the faith confined in penal institutions.

There are always those who will gladly bring cheer to the sick, readily carry sympathy and kindness into a house where death has entered, and quickly offer their material resources to those who have met financial reverses. But few, it seems, are willing to lighten the burden of those who have run afoul of the law and are segregated within walls a million miles removed from the world outside.

In telling of the past year's work of the committee in this connection, it will simplify matters to take up the various states in which it is functioning.

In my own state—Ohio—we are dealing with three correctional institutions—the Ohio Penitentiary, the Mansfield

Reformatory and the Boys' Industrial School at Lancaster.

The work in these institutions is divided into three parts. First, there are the religious services. These are held every Sunday morning—by Rabbi I. B. Jashenosky at the Penitentiary, by Mr. Mannie Weil and Mr. Ben Loeb at the Reformatory, and by Mr. Sam Epstein at the Industrial School.

Second, there is the effort to give color to the otherwise drab life of the inmates by arranging socials, entertainments and holiday observances. There is, too, the attempt to guide them along the paths of right thinking.

Third, real work is done for them after they are freed, so that they may occupy respected positions in the communities to which they go.

IN Indiana where there are the State Penitentiary and Reformatory, Brother William Feder, chairman of the committee in that state, arranged to conduct religious services on the high holidays and during the Passover festival. These services were conducted by Rabbi Pizer W. Jacobs, of Gary, Ind., Brother Isidore Feibelman and his assistants. These men are all exceedingly busy in their own fields of activity, and doing what they did meant a sacrifice.

In Missouri, under the chairmanship of Brother Samuel Sievers, of St. Louis, holiday services were held at three institutions. Assisting Brother Sievers in the good work he is doing are Brothers Henry Oppenheimer, of St. Louis, and Herman Passamaneck, of Kansas City, who have performed valuable services at the State Penitentiary. Commendation is also deserved by Brothers H. T. Zuzak and Morris Scallets for their inspiring work at the Reformatory at Booneville and the Bellefontaine Farm, respectively.

The work in Kansas stands out brilliantly, due principally to the efforts of brother Morris Abeles, who is chairman and an indefatigable worker.

In this state there are the Penitentiary, Reformatory, Federal Prison and United States Disciplinary Barracks. Services are held in these institutions every Saturday, and no Jewish holiday is allowed to pass without some appropriate ceremony. As has been the custom, quite elaborate preparations were made for the Seder service. Brother Abeles has received splendid assistance from Rabbi Cohen, who was instrumental in establishing a Hebrew school among the inmates of Federal Prison.

Brother A. B. Cowen, chairman for Colorado, has not spared himself in striving to make life happier for those in the State Penitentiary, Reformatory and the Industrial School. Rabbi Bergman, of Pueblo, has been a capable assistant to Brother Cowen. Despite the vast distances between these institutions in Colorado, not infrequent visits have been made to each. It may be well to mention a special Seder service in this state. The boys of the Industrial School and the disabled soldiers from the Recuperation Camp and from Fort Logan were brought to Denver for the Seder and had a thoroughly enjoyable time. There were many good things to eat, the expense being borne by the organization. Special visits were made by the Pueblo brothers to the Canon City Penitentiary and to the Hospital for the Insane at Pueblo. So grateful were the inmates of the State Penitentiary for the visits, food and other kindnesses that they drew up lengthy resolutions—which they had printed—thanking the B'nai B'rith lodges of Denver, Pueblo and Colorado Springs.

IT is with pride that we can record Kentucky, under the chairmanship of Louis Grossman, as having no Jewish inmates of penal institutions.

Statistics on the Jewish prisoners in other states of the District may be interesting. In Ohio, of about 5,000 inmates, 125 are Jewish. In Indiana, 23 of the penal population of 3,367 are

Jewish. Of the 3,541 prisoners in Missouri, 36 are Jewish. Kansas has 139 Jews out of 3,400 inmates and Colorado has 23 Jews out of 1,200.

In connection with our work, which looks toward the regeneration of the unfortunate, there is a matter upon which I would like to lay a great deal of stress. This is the National Intra-Wall Institute.

This new movement in welfare work in penal institutions was started recently at the Ohio Penitentiary under the inspiration of that institution's officials. The National Intra-Wall Institute was chartered in Ohio as a non-profit educational body for the inmates of all prisons in the United States. Its purpose is to prepare the prisoner for useful service after his sentence has been completed, and to help him earn his right to freedom by demonstrating his ability to direct his efforts constructively. Before being assigned a course of instruction, each prisoner is required to fill out a personal analysis chart, which discloses his previous schooling and past experiences. The men back of the Institute propose to see the prisoner-student through to the outside world where it is hoped he will again take the place to which he is entitled as a citizen.

I most heartily recommend that B'nai B'rith take an active part in this most forward-looking work. I am convinced, after careful investigation and study of the Institute, that it is not only praiseworthy in theory, but practical in execution. And I wish that our beloved Order, which prides itself on its philanthropy, humanitarianism and progressiveness, would take this opportunity to demonstrate that it is ready to co-operate with any movement looking toward the public good.

The Intra-Wall Institute, for the past year, has tried to get by popular subscription, the money with which to pay for the cost of its courses. It is almost needless to note that this method has failed pitifully. The only sound financing basis lies in appropriations from the various state legislatures.

Legislators must be made to understand that it is as important to educate the prisoner as it is to feed him.

And B'nai B'rith should bring to bear what influence it can to make the various legislatures see the light in respect to the Intra-Wall Institute.

NO one who ever has had intimate contact with these unfortunate prisoners can remain indifferent to their plight. To see the gratitude shining in the eyes of one who has been helped, to shake the hand of one who has been pulled out of the depths, to read the sincere letters of thanks, to observe men who have been lost find themselves—all these things are a never-ending source of inspiration to those of us who are devoted to this fascinating work.

It is almost impossible to leave this subject of the criminal without venturing a few observations on the general subject of crime and some of its causes—from the standpoint of the Jewish youth.

It is becoming increasingly apparent that many Jewish fathers and mothers are not meeting their obligations to their children. In many instances they breed large families—you can call it nothing but breeding—solely with the thought that their progeny will become producing units and make their own economic future less hazardous. With this thought in mind their education is skimped, in order that they may be put to work at an early age and bring money to the family coffer. All day, then, it is work—then back to a home overcrowded with younger brothers and sisters. What is the result? Lacking a wholesome home life, they turn to the pool room, dance hall, public park and the "gang around the cigar store" for their recreational life. And not infrequently, in these elements the first seeds of crime begin to be sown.

An important contributory cause to illiteracy and subsequent commitment of crime is the ignorance of, or indifference to, the ravages of social diseases. And here again the parents are often at fault.

Mock modesty causes them to blush

and say: "Why, I can't talk to my children about that because it's not a nice subject. The generative instinct is unclean, you know, and everything about it should be hushed up." What hypocrisy! Isn't it better that the subject be publicly discussed, rather than these diseases themselves be permitted to sap the strength of society! Every year in the United States there are 770,000 boys who become 21 years of age, and it is conservatively estimated that out of that number 450,000 contract gonorrhea or syphilis before reaching the age of thirty, the latter dread disease claiming between 10 and 20 per cent.

Failure to inculcate into their offspring the proper respect for religious teachings is another charge which may fairly be made against many Jewish parents. A careful survey by our committee shows this to be the outstanding cause of the downfall of many Jewish young men, and their influx in such number to correctional and penal institutions. It is time that parents became aware that instruction in the sound moral principles and the furtherance of religion should be regarded as importantly as instruction in academic work—and in ways of acquiring money.

And to be worth anything to our religion we must keep the laws of God, our Father, and the teachings of pure religion undefiled in His sight.

To overcome the growing laxity of parents, it is necessary to create more wholesome environments by establishing more playgrounds, social clubs and gymnasiums, and by increasing interest in such movements as the Boy Scout and Big Brother.

In these days when the Jewish people are suffering unjust attacks and publicity, it is vital to our own interests that we uphold the good name of Israel and do all in our power to decrease the number of Jewish young men who are being led into paths which bring the whole race into disrepute.

What Seattle Is Doing

SEATTLE today has one of the strongest lodges anywhere in the B'nai B'rith Order. During December, 1924, in the course of a one week drive, we took in 125 new members, who were initiated the first meeting in January.

These, together with fifteen or twenty other members whom we initiated later, gave us a total membership of 830. On April 22 of this year we inaugurated a new drive to last until May 6, to raise our membership to

1,000. We had a very active and energetic committee and the drive was put over in a most successful manner, far exceeding our best expectations. We had hoped to get 170 new members and instead of that, we went over the top

and closed this membership campaign with 225, making a total bona fide membership for Seattle Lodge of 1,050. These new members were initiated on July 1, at a big public initiation. We in Seattle are extremely proud of this record, due to the fact that the Jewish population of our city is estimated at between 10,000 and 12,000. We think that with this Jewish population we have perhaps one of the largest lodges in the country.

There also exists in our city today a very splendid B'nai B'rith spirit. The Lodge is extremely active and the meetings are very well attended. We

have a splendid educational committee which has worked out a series of lectures on the contribution of the Jew to human progress. These lectures are delivered by members, who devote much time and study to preparation.

To date we have had lectures on "The Contribution of the Jew to Religion," by Brother Rabbi Koch; "The Contribution of the Jew to Education," by Brother Nathan Eckstein; "Jewish Wit and Humor," by Brother Leopold Stern; "The Contribution of the Jew to Drama," by Brother Leslie Stusser; and "The Contribution of the Jew to

Medicine," by Brother Dr. Harry J. Friedman. This series will be continued throughout the year. The lectures are usually followed by very interesting open forum discussions.

Last spring we staged a most successful concert for the benefit of our war orphan fund. We presented in concert two of our members, Brother Maurice Friedman, a very noted local baritone, and Mr. Hine Brown, a talented young violinist. The concert was a most splendid artistic success and netted our orphan fund a considerable sum.

The Voice of Our Readers

New York City,
September 23, 1925.

Dear Editor:

Permit me at this time to express my gratification with the splendid manner in which your esteemed publication has co-operated with the United Jewish Campaign Committee in arousing universal interest in the great nation-wide Jewish conference held in Philadelphia on September 12 and 13.

Let me assure you of my personal appreciation of your whole-hearted co-operation, which, I am confident, will continue.

Cordially yours,

DAVID A. BROWN,

National Chairman, United Jewish Campaign.

New York City,
September 18, 1925.

To the Editor:

Through the generous co-operation of your publication and the generous response of your readers, hundreds of Jewish children in Eastern Europe have been given the opportunity to prepare themselves for the economic struggle which has brought such widespread misery and suffering to Eastern Jewry. On behalf of these children we want to wish to you and your family of readers a Happy and Blessed New Year.

Our hopes for the coming year are bright, perhaps too bright. It is our dream that during the months to come, thousands of Jewish boys and girls in the eastern countries shall be placed in classes where they might be taught useful trades; the realization of these hopes rests, however, with you and with the Jews of your community.

We know of the satisfaction that comes of the realization of a good task well done and certain that, in what you have already done for the Guardian Fund, you have felt the thrill of this satisfaction. May I not express our wish that the coming year may, with the many blessings that it will bring you and yours, bring this special blessing in increasing measure.

Very sincerely yours,

MEYER BLOOMFIELD,

Chairman Advisory Board Guardian Bureau of The Ort.

Los Angeles, Cal.

August 17, 1925.

To the Editor:

After reading your discourse in the August, 1925, number, under the heading of "Jack and Jankele" I thought of the many times that I have discussed this same subject and hundreds of others who have discussed it orally and in print.

Borrowing a phrase from *Akdmoth*, "If the heavens were all parchment, the forests—pens, all the seas—ink, and all the inhabitants of the Earth—scribes," and let me add, if all the latter's energy were applied to the writing of protests against this foul injustice, not one iota of it would ever be changed, for, as our Talmudical sages have stated our case, "They say not 'Scrutinize the swine, but they say scrutinize the lamb.'"

Our prophet Jeremiah called us "Israel, the scattered sheep." And, as such, we shall always be subjected to hostile scrutiny, adverse criticism, calumny and malicious denunciation.

Yours truly,

FREDERICK ROBBINS.

Chicago, Ill., Sept. 26, 1925.

B'NAI B'RITH MAGAZINE,
Gentlemen:

It may be of interest for you to know that I addressed this day a communication to the Chevrolet Motor Company, Detroit, to the effect that through their advertisement in our magazine, noticing the small differences in prices between their car and the Ford, instead of the latter I had purchased from their agency, 2230 Michigan Ave., a coach and that I was more than pleased with my new car.

Very truly yours,

M. HEYMAN.

B'NAI B'RITH MAGAZINE,
Gentlemen:

The B'NAI B'RITH MAGAZINE has only recently come into my home as I had been taking several other Jewish magazines, but having heard so much about the B'NAI B'RITH MAGAZINE from the community, I resolved to subscribe for it and have been getting it ever since. I want to also add that your magazine is the best Jewish magazine in America today and I feel sure that you deserve all the success and popularity that has come to you in recent years and permit me to congratulate you and extend my heartiest wishes towards the B'NAI B'RITH MAGAZINE with high hopes of its continued success.

Therefore to put all of my favorable impressions in words, I am sending you this letter and also a poem about B'nai B'rith fully expressing myself.

I hope that this poem will meet with your approval and satisfaction and be published in the next or following issues.

Very truly yours,

LANDFIELD & LEVIN, Lawyers.

To the B'NAI B'RITH MAGAZINE:

According to recent newspaper reports the membership of one of our old line Jewish fraternities is losing its members. (I. O. B. A.) The old blood is dying out and the young blood is hard to get interested. And the reason for it is not hard to see. Nothing constructive is offered by most Jewish fraternal orders.

Yet in the larger cities these lodges and fraternal orders are overlooking an opportunity to do creative, constructive work and at the same time make it interesting enough for young blood to join their membership and take active part in the work.

At the present time in every city and town in this country our lodges meet in rented halls that are conducted for private gain. There is no cohesion or co-operation between the lodges (anything you may say to the contrary notwithstanding.)

In every large city where there are a number of lodges belonging to one fraternal order, the group should co-operate to establish a central lodge hall. In cities where there is but one lodge for each of the several Jewish fraternal orders, the several lodges should co-operate to establish a joint lodge hall.

The benefits to be derived from the centralization of meeting places and fraternal activities would be many. We should get to know one another better. More could be accomplished. Instead of being poles apart we would be nearer each other and could co-operate with one another and work to better purpose.

The central lodge building could be used for:

1. Meeting rooms for the lodges.
2. Offices for the lodges.
3. Synagogue and religious school.
4. Americanization work.
5. Social settlement for Jewish boys and girls.

One activity would not interfere with another. Meetings and Americanization work are usually conducted evenings. The synagogue activities are held on the Sabbath and holidays. The religious school and social settlement work are usually conducted on afternoon and Sundays.

B'nai B'rith in New York City is contemplating the erection of a lodge building to house the lodges of Manhattan Borough. I hope they will consider some of my suggestions when they make their plans for the new building.

The suggestions contained herein apply just as well to the other Jewish fraternal orders centered largely in the

big cities—Order of Brith Abraham, Independent Order of Brith Abraham, I. O. Free Sons of Israel, etc. If you want to grow you must do things for Judaism. Make it interesting for the young man so that he will ask to become one of you.

Do something for the Jewish children—for the child is father of the man.

Do something constructive for Judaism.

SAMUEL NEWBERGER,

Brooklyn Lodge.

New York City.

September 25, 1925.

To the Editor:

In your August number is an article entitled "Jews of the Levant," by Xenophon, in which an appeal is made to the Order to establish schools in the Near East. This proposition certainly deserves full and prompt encouragement.

Xenophon says also, to quote his own words, that "the *Alliance Israelite Universelle* has undoubtedly worked wonders, uplifted the social and economical standards of Eastern Jews, and gone a long way towards improving his civic status as well." However, yielding to the unfortunate habit among our people, whenever we praise a Jewish organization almost invariably to cast aspersions on some other Jewish organization, Xenophon says further about the Alliance that "although it uplifted the social standards of the Jews, it lowered their cultural standards."

The Alliance has no colleges or universities, not even high schools. But it does support 135 elementary schools, in which are taught Hebrew, Jewish history and other subjects in accordance with the requirements of the locality and the wishes of the pupils' parents.

The fact that at the time of the uprising against the Hilfsverein schools in Palestine the Alliance schools were respected, is proof enough that they are appreciated. Moreover, the number of their pupils has been growing to such an extent that the Alliance had to enlarge many of its establishments. No less competent a judge than the United States Minister to Persia, Dr. Kornfeld, declared that the *Alliance Schools* were "like oases in the midst of the desert." Their influence for good has for over half a century been observed and praised by other authorities.

Moreover, the needs of our brethren

in the Near East are such that there is plenty of room both for the Alliance and for the B'nai B'rith to establish more centers of culture. More high schools and many elementary schools are needed. Such intense educational work on the part of the Order would greatly increase its popularity and prosperity.

Our Sages say: "Emulation among learned men increases knowledge." Emulation among institutions increases the efficiency of each and all. Since we have so many enemies on the outside, we should draw closer together, help one another, support our philanthropies. Every Jew should belong to these great Jewish movements: B'nai B'rith, Zionism and the Alliance. If we see flaws in any of them, we can better correct them from the inside.

I appeal to your sense of fairness to print this reply to your anonymous contributor, which I openly sign.

Fraternally yours,

NISSIM BEHAR,

American Representative of the Alliance Israelite Universelle. Member of Henry Jones-Lebanon Lodge.

B'NAI B'RITH MAGAZINE,

Dear Sirs:

I happened to see a copy of your magazine the other day and finding many interesting things in it, I desire to subscribe for it. I enclose herewith my check for \$1.00. I am a gentile of the Christian faith, but am watching with keen interest the progressive movements of the Jews. The prophecies are certainly being fulfilled, and a blessing will soon come to the Jewish race at the hands of Jehovah, and the true Israelites will be instruments in giving peace and blessing to all the world.

Yours truly,

(Signed) C. C. BARNHART.

Attorney at Law,
High Point, N. C.

To the Editor:

All of our members get a great deal of pleasure out of the new B'NAI B'RITH MAGAZINE. It is a very splendid magazine and contains some excellent articles. I personally look forward to receiving it every month and getting the news of the Jewish world, together with the interesting articles that it contains.

Yours in brotherly love,

P. ALLEN RICKLES,

B'nai B'rith News Notes

Jewish Calendar
5686

1925

Rosh Hashonah.....	Sat., Sept. 19
	Sun., Sept. 20
Yom Kippur.....	Mon., Sept. 28
Succoth	Sat., Oct. 3
	Sun., Oct. 4
Shemini Atzereth.....	Sat., Oct. 10
Simchath Torah.....	Sun., Oct. 11
*Rosh Chodesh Cheshvan.....	Mon., Oct. 19
*Rosh Chodesh Kislev.....	Wed., Nov. 18
First Day Chanukah.....	Sat., Dec. 12
*Rosh Chodesh Tebeth.....	Fri., Dec. 18
Fast of Esther.....	Sat., Feb. 27
Fast of Tebeth.....	Sunday, Dec. 27

1926

Rosh Chodesh Shebat.....	Sat., Jan. 16
*Rosh Chodesh Adar.....	Mon., Feb. 15
Purim	Sun., Feb. 28
Rosh Chodesh Nissan.....	Tues., Mar. 16
First Day Pessach.....	Tues., Mar. 30
Seventh Day Pessach.....	Mon., Apr. 5
*Rosh Chodesh Iyar.....	Thurs., Apr. 15
Lag b'Omer.....	Sun., May 2
Rosh Chodesh Sivan.....	Fri., May 14
Shabuoth	Wed., May 19
	Thurs., May 20
*Rosh Chodesh Tammuz.....	Sun., June 13
Fast of Tammuz.....	Tues., June 29
Rosh Chodesh Ab.....	Mon., July 12
Fast of Ab.....	Tues., July 20
*Rosh Chodesh Allul.....	Wed., Aug. 11

NOTE: Holidays begin on the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

DISTRICT GRAND LODGE No. 2

Youngstown, O., Mahoning Lodge: The season was formally opened by a stag and smoker at Moose Temple. Boxing, a cartoon talk, a monologue and refreshments comprised the program.

DISTRICT GRAND LODGE No. 3

Huntington, W. Va., Huntington Lodge: H. S. Murray, lecturer for the International Bible Students' Association, lectured at an open meeting Sept. 16. Cards and refreshments followed.

DISTRICT GRAND LODGE No. 4

Sacramento, Cal., David Lubin Lodge: Two interesting after-vacation meetings were held. On Sept. 8, a reception was given for the boys of the Junior B'nai B'rith, the program including music, speeches and refreshments. On Sept. 22 the first regular meeting and initiation was held.

Portland, Ore., Portland Lodge: Rabbi Jonah B. Wise, who resigned from Temple Beth Israel to occupy the pulpit of the Central Synagogue, New York, was tendered a farewell reception by 650 members of Portland Lodge and of the Daughters of the Covenant, at a joint meeting, Sept. 1. Rabbi Wise, who was formerly district grand president, was presented with a leather traveling bag and a handsomely bound dictionary. Tributes

were paid by B. Solis Cohen, Richard E. Gudstadt, district executive director, and S. Swett, district second vice president. The feature of the program was the unveiling of a life-size photograph of Rabbi Wise.

Rabbi Nax Merritt addressed the opening session of the season, Sept. 15.

The B'nai B'rith Center has made extensive plans for the coming season. Weekly classes in the Bible and Hebrew literature, in modern literature, in gymnastics, in French, in social psychology and in vocational guidance will be held, and a glee club and a dramatic club have been organized.

Oakland, Cal., Oakland Lodge: A drive for members, who are to form the "Golden Jubilee Membership Class," has been launched with flaming publicity notices, striking letters, broadsides and folders, field captains, meetings, novel entertainments, etc. David Goldman, chairman for the campaign, has a picture of the back of his head printed on top of campaign cards with the slogan "You are invited to meet him face to face." One thousand members by Nov. 2 is the goal.

San Francisco, Cal., San Francisco Lodge: Past Presidents' Night ushered in the new season. Grace Palmer Craig lectured on "Self-confidence, Its Value and How to Get It" at the meeting of Sept. 21.

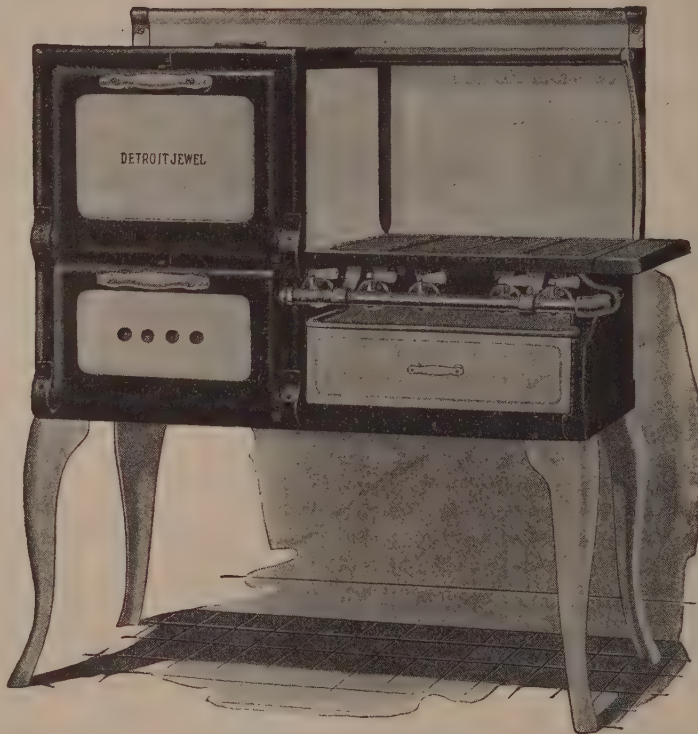
Suggestions for Lodge Programs

By Judge A. B. Frey, President District No. 2

- May—Mother's Day Celebration—Speaker on "Mother."
The Jew as a Lover of Home.
- June—Flag Day Celebration—Speaker on "The Flag."
Oratorical contest open to Jewish boys and girls on "The Flag."
Winners should be given prizes.
- July—B'nai B'rith Picnic or other outing—Baseball games, etc.
- August—B'nai B'rith Boat Excursion.
- September—
 - What shall our Lodge do between now and next District Convention.
 - The B'nai Brith and The Synagogue or Temple.
 - Report of Committees, particularly Intellectual Advancement and Membership.
- October—Addresses on—The Service rendered by the Jew
 - In the
 - Revolutionary War.
 - Civil War.
 - Spanish American War.
 - Great War.
 - For World Peace
Inauguration of Membership Campaign.
- November—B'nai B'rith Day.
Initiation of New Candidates.
Banquet.
- December—Social Service work of our Order.
 - Prophylactic.
 - Corrective.
- Co-operative.
 - Reconstructive.
Our Benevolent Institutions.
- January—Jews who have won Nobel Prizes.
Great Jewish Artists and Musicians.
- February—Washington and Lincoln Celebration.
The Americanization work of the B'nai B'rith.
- March—The Jew as an author.
The Jew as Depicted in Literature.
- April—Better Understanding meeting.
Addresses by Protestants, Catholics and Jews.
Memorial Day.

DETROIT JEWEL GAS RANGES

"THEY BAKE BETTER"



No. 509 L. B. with Service Drawer

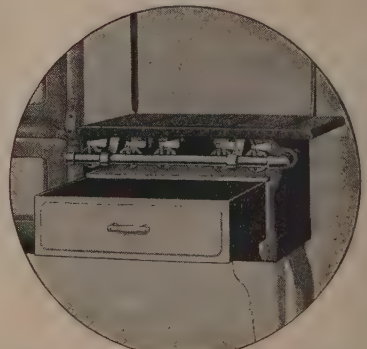
Service Drawer

And Now

We are able to furnish the latest convenience for Detroit Jewel Gas Ranges, the SERVICE DRAWER, on all sizes and styles of Cabinet Gas Ranges. A wonderful improvement whether it be for an all enamel range or an all black range. A splendid place to keep pans convenient to the stove and yet out of sight.

All Detroit Jewel Cabinet Gas Ranges are furnished regularly with Toncan Rust-Resisting oven linings, which will not rust out, and because of their bright finish add materially to the appearance of the range. Any Cabinet Gas Range can be furnished with the Wilcolator Thermostatic Oven Heat Regulator if desired.

See your dealer for further particulars or write us for full details.



White Porcelain Front and Door Handle

DETROIT STOVE WORKS

THE LARGEST STOVE AND FURNACE PLANT IN THE WORLD

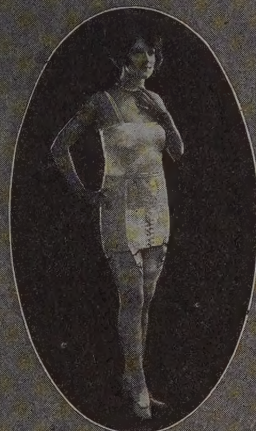
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From the GOSSARD Line of Beauty—

Before you select your new autumn clothes see these wonderful foundation garments

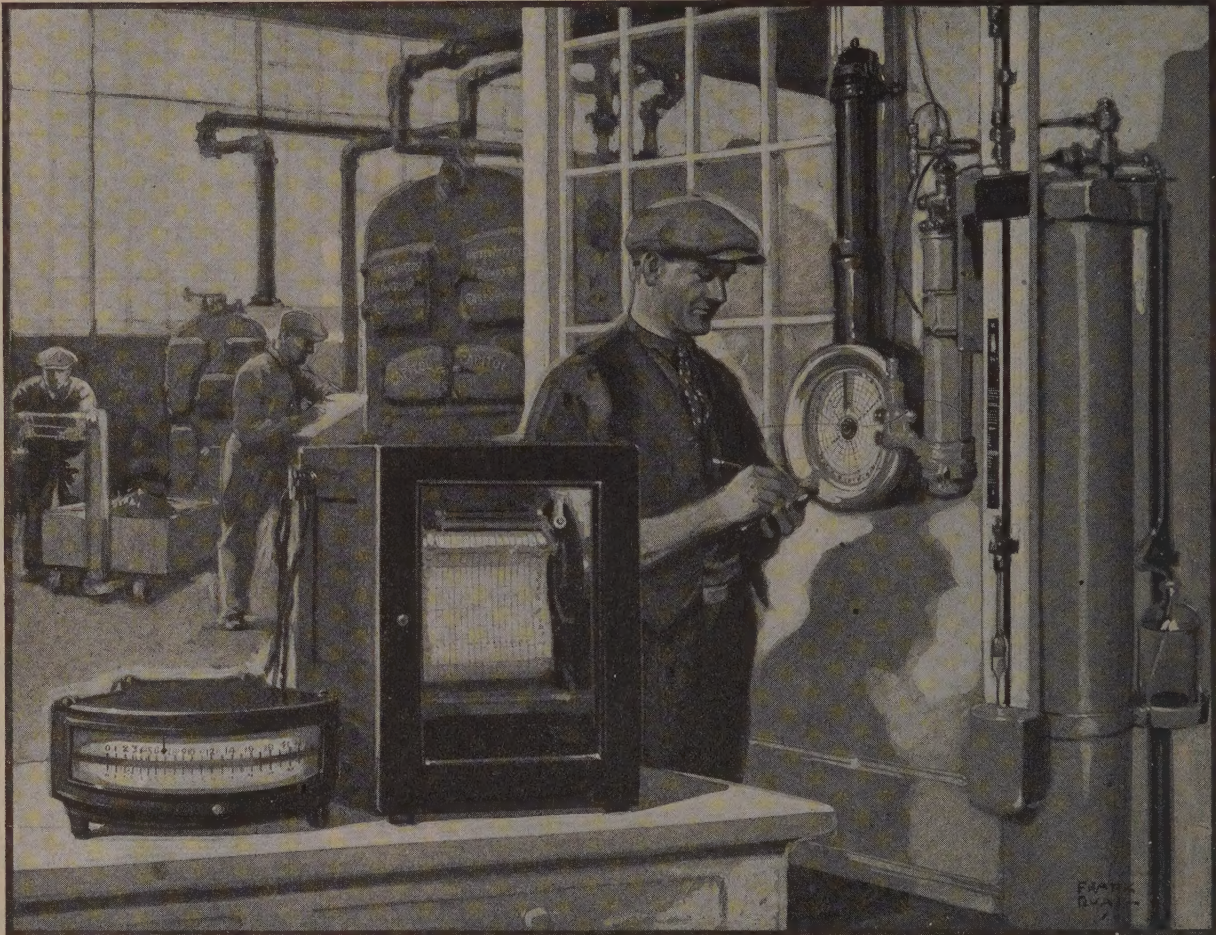
These Gossard garments improve the figure instantly, and so help to solve your wardrobe problems For it is infinitely easier to dress attractively and less expensively over good figure lines. In fact, money cannot buy, and genius

cannot create a lovely tout ensemble over indifferent figure lines.

Gossard garments are made for all ages and sizes and figure types—in a wide range of prices—excelling in fit, design and wear. They set the standard of value in figure garmentry . . . Ask your own corsetiere for a Gossard fitting.

THE H. W. GOSSARD CO., Chicago, New York, San Francisco, Toronto, London, Sydney, Buenos Aires

The Complete, Brassieres, Step-ins, Combinations, Rubber Reducing Garments, Girdles, Gossard Front Lacing Corsets, Dancelettes



For more than thirty-five years, United States engineers have tested every new principle and development in the science of heating. Working with the best of laboratory equipment, they have increasingly sought ways and means to extract more heat energy from fuel and increase the general efficiency of United States products.

As a result of this exact and painstaking experimental work, the entire line of Capitol Boilers and United States Radiators is superbly modern. No heating plants can offer greater economies or more convincing records of reliability. Any architect or heating contractor will be glad to confirm these statements from his own experience.

We shall be glad to send you an illustrated booklet which fully explains the modern idea in house heating

UNITED STATES RADIATOR CORPORATION

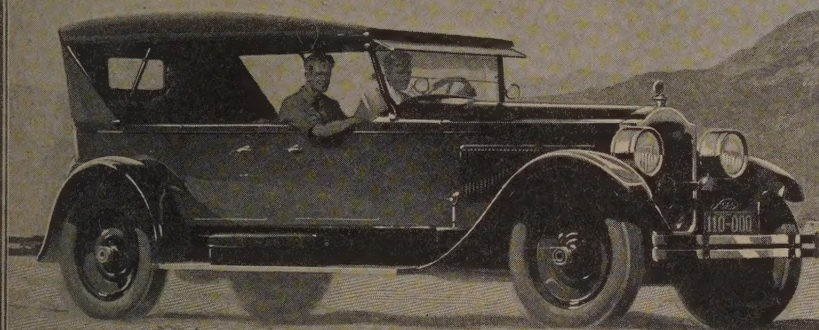
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Capitol Boilers

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When writing to Advertisers, kindly mention the B'NAI B'RITH MAGAZINE.



—from Lieutenant Wade's
Letter to Alvan Macauley, President
Packard Motor Car Co.

New York, N. Y.,

**** I would never have attempted such a trip in any other car but the Packard Eight, for I know that the Packard is the only car equipped with the chassis lubricator and the motor oil rectifier.

**** These devices enabled us to drive the entire 3,965 miles without once changing oil or leaving the driver's seat to lubricate the chassis. To them, and the wonderful Packard Eight motor which never faltered in the 165 hours and 50 minutes continuous driving, I attribute the success of the run.

**** We have suffered no after effects from strain. This is a real tribute to the ease with which the car was handled and its riding qualities. ****

The car came through with a perfect score. We had no mechanical difficulties of any kind. I believe we could have turned right around and driven back to Los Angeles without stopping either car or motor.

Leigh Wade

SEVEN DAYS Without a Stop!

Lieutenant Leigh Wade, round-the-world flier, accompanied by Linton Wells, his "aerial stow-away" on the flight, recently drove his own Packard Eight from Los Angeles to New York, 3,965 miles, without once allowing either the motor or the car to come to a stop.

The mileage covered was eight times as great as any ordinary car should be driven without change of motor oil. Yet thanks to the motor oil rectifier an analysis of the oil at the finish showed 98% pure lubricant.

The chassis was thoroughly lubricated while the car was in motion by the mere pull of a plunger every hundred miles.

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